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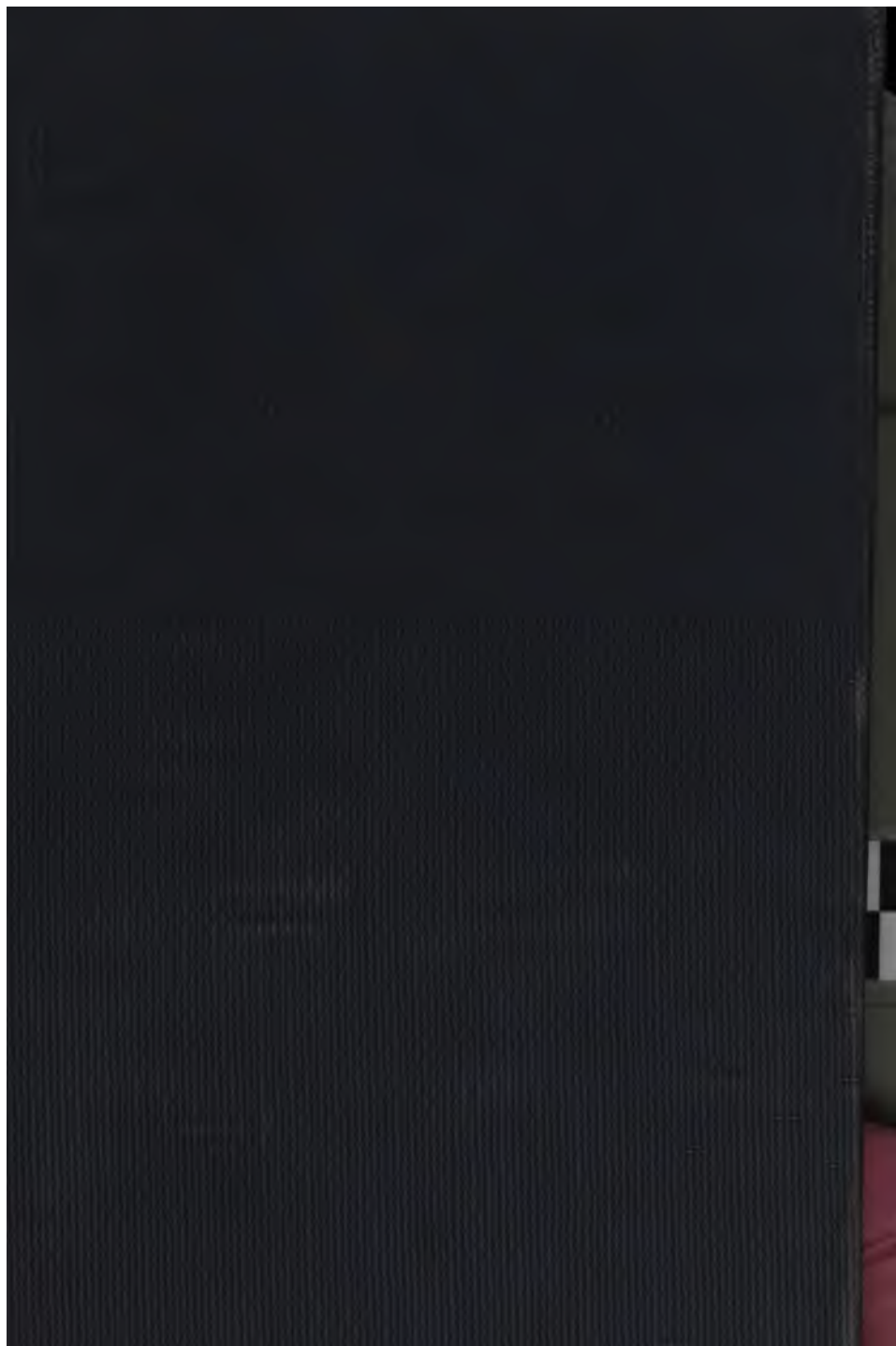
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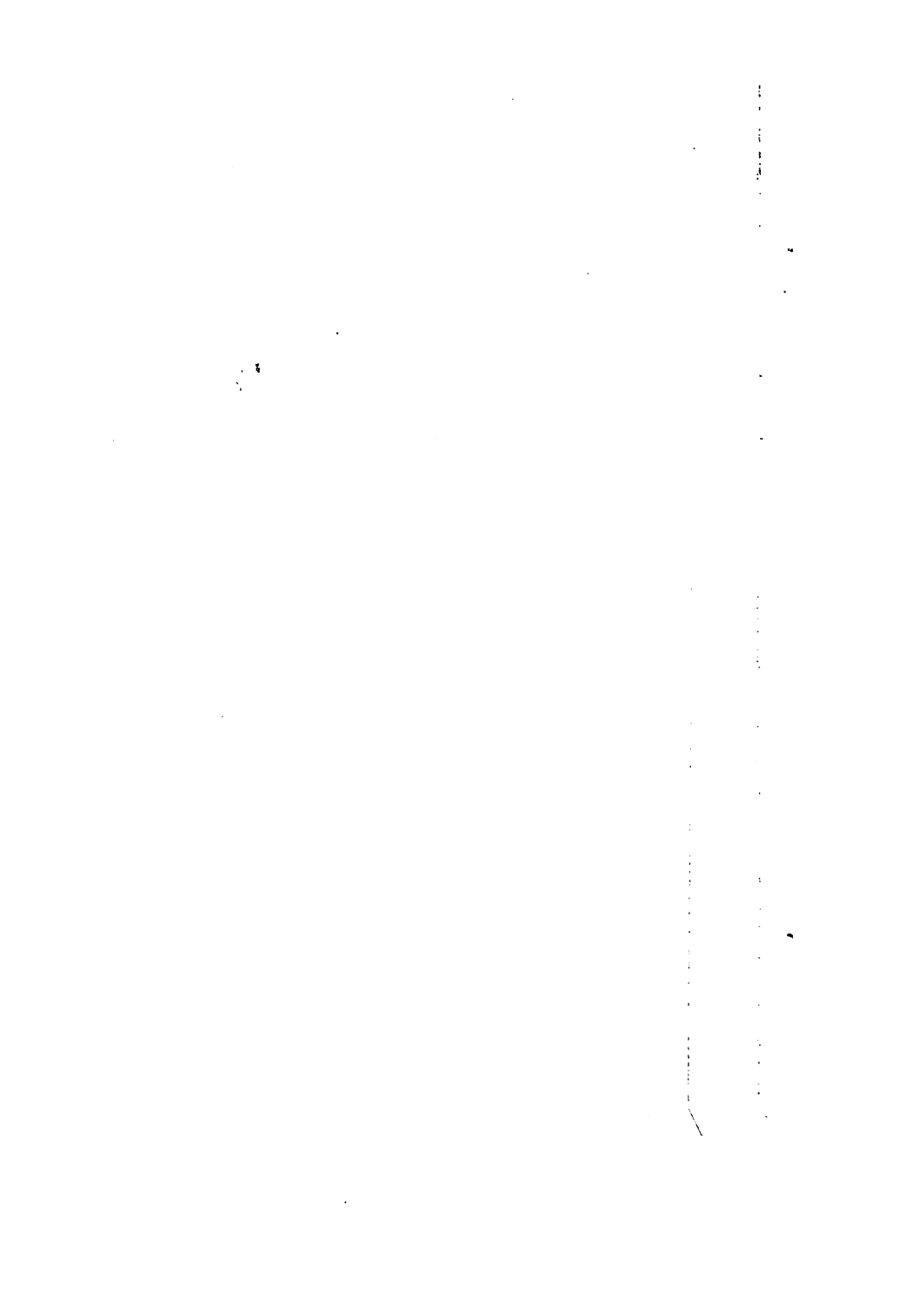
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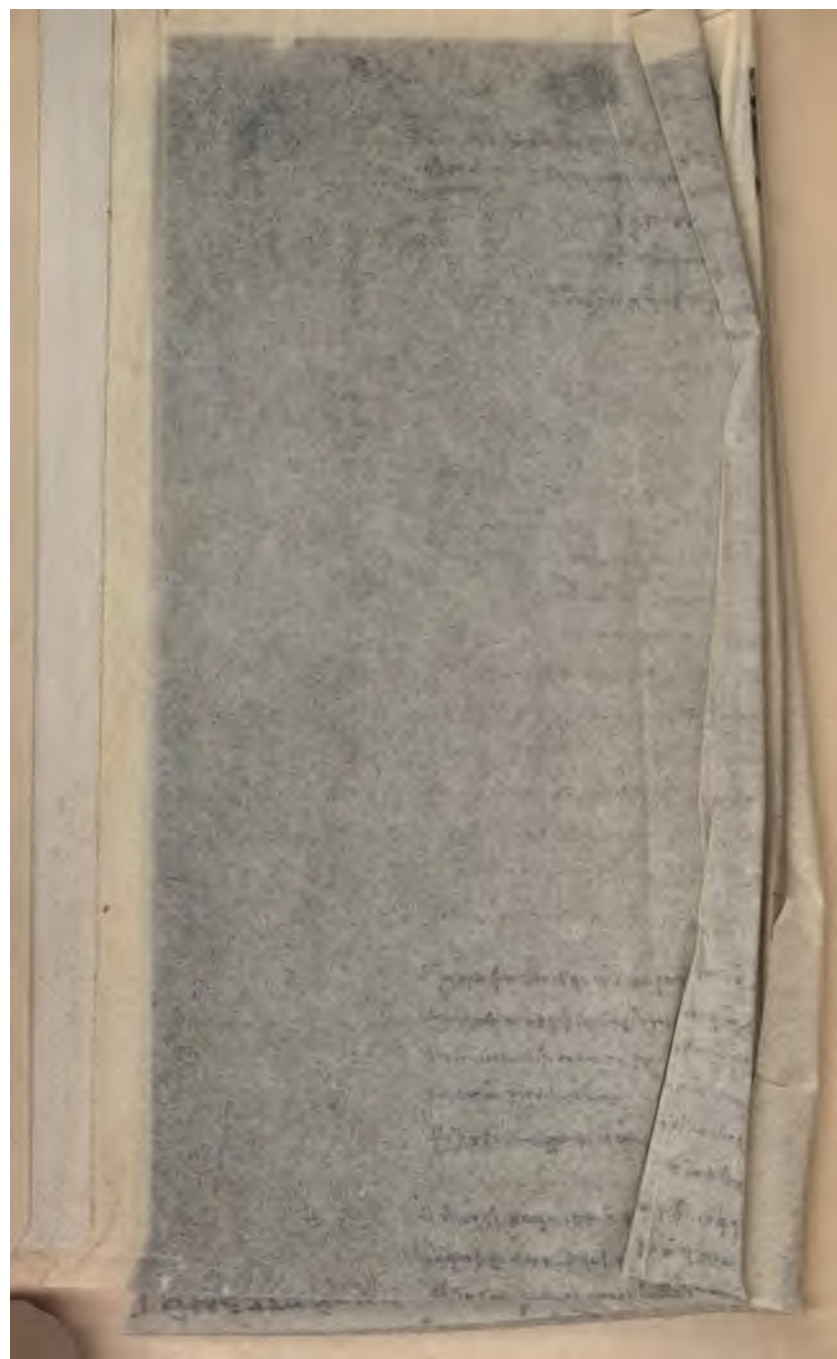




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THE  
ILIAD OF HOMER

*BOOKS I—VI*

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

FIFTH EDITION.

**Boston**  
JOHN ALLYN, PUBLISHER  
1888

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## PREFACE.

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THIS edition of a part of the *Iliad* differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article  $\delta$ ,  $\eta$ ,  $\alpha\iota$ ,  $\alpha\iota$ , are printed as in prose, (instead of  $\delta$ ,  $\eta$ ,  $\alpha\iota$ ,  $\alpha\iota$ ) and that the dat. sing.  $\tau\omega$ , 'therefore,' is printed with a subscript  $\iota$  (instead of  $\tau\omega$ ). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the *Iliad*), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson



may be required ; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,  
July 13, 1883.

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## PREFACE TO THE SECOND EDITION.

IN this edition the grammatical references to Hadley's Grammar have been adapted to that work in its new form, — as revised by Professor F. D. Allen, of Harvard College.

Special thanks are due to Professor M. W. Humphreys, of the University of Texas, for a valuable list of corrections and suggestions.

ROBERT P. KEEP.

July 5, 1884.

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## PREFACE TO THE THIRD EDITION.

A FEW changes and corrections have been made in the plates preparatory to this edition, and in compliance with many requests the book is now for the first time issued in two styles, that its essential portions may be brought within the reach of all persons.

ROBERT P. KEEP.

FREE ACADEMY, NORWICH, CONN.,  
July, 1885.

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# INTRODUCTION.



## I. EPIC POETRY.

THE *Iliad* and the *Odyssey* are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἐπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the *Aeneid* of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse,"—a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

## II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo<sup>1</sup> which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

*Ἑπτὰ πόλεις μάργαντο σοφὴν διὰ ῥίζαν Ὀμήρου,  
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.*

Seven were the towns that laid claim to the gifted root of Homeros,  
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

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<sup>1</sup> The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

### III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The Iliad and the Odyssey undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560-527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies<sup>1</sup> which were previously sung separately, and united them into the two poems which bear the names of Iliad and Odyssey.

### IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (*ῥαψῳδός*) is variously explained. Some would derive it *ἀπὸ τοῦ ῥῥᾶν ῥαπτὰ ἔπη*,<sup>2</sup> 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

<sup>1</sup> The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

<sup>2</sup> Another explanation of *ῥαψῳδός*, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,'—*ἀπὸ τοῦ ῥάπτειν ᾠδὰς*.

combination of words in the hexameter. The term *ῥαψωδός* describes 'singers' (*ᾄδων*), not merely 'reciters;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B. C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

#### V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE.—CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled



case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

## VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the *Musēum* (*Μουσεῖον*), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.<sup>1</sup> The names of three heads of the Mu-

---

<sup>1</sup> The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the Iliad and the Odyssey, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the Iliad and the Odyssey. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (\*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the Iliad and Odyssey into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (cf. Carlyle's *Zühdarm*), from his wonderful industry. He is said to have written 3,500 books.<sup>1</sup>

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; <sup>2</sup> and their original author, in many cases unknown, is called a *Scholiast*.

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<sup>1</sup> Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

<sup>2</sup> We see the singular of this word employed in Geometry, where *scholium* signifies a remark appended to a proposition.

## VII. CODEX VENETUS A.

Our oldest complete manuscript<sup>1</sup> of the *Iliad*, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the *Codex Venetus A*, — being thus distinguished from another manuscript of the *Iliad* in the same library, the *Codex Venetus B*. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire *Iliad* upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the *Iliad*; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the *Iliad*, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the *Iliad* had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the *Iliad*; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

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<sup>1</sup> See Frontispiece for facsimile of a page of the *Codex Venetus*.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

#### VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,<sup>1</sup> published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*ᾄδοι*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

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<sup>1</sup> *Prolegomena* = Introduction.



The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the *Iliad*. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire *Iliad* and the entire *Odyssey*. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of *Paradise Lost*, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the *Iliad* is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the *Iliad* into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the *Iliad* "in the overpowering charm of the "separate pictures, which draw away the attention from their connection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the *Iliad* "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

#### IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar :

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."<sup>1</sup>

#### X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.<sup>2</sup>

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The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the *Iliad*. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseis, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the *Iliad* begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclus begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclus is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclus, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).



The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.<sup>1</sup>

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<sup>1</sup> For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

## ON SCANNING HOMERIC VERSE.

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### 1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.<sup>1</sup>

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.<sup>2</sup> We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I–VI, is B 544).

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<sup>1</sup> Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

<sup>2</sup> The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

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## 2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ( $\text{P P} = \text{P PP}$ ), the length of the thesis is precisely equal to that of the arsis.

## 3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e. g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.<sup>1</sup>

<sup>1</sup> The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πεντημιμερίς*, i. e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e. g. A 7, 10, 16.

## 4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίησις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

*Hiatus* is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

## 5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.

2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.<sup>1</sup>

<sup>1</sup> This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχάλλῃος A 1, ἡρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels α, ι, υ, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — ∪ ∪.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ — ∪ ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (a) ends with the first long syllable, or (b) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι δλοδάκτυλοι),—*e.g.* A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

## 6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly *understand that attention to the second of these points often in-*

volves the neglect of the written accent, which he has hitherto carefully observed.<sup>1</sup>

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; e. g. Πηληιάδεω Ἀχιλῆος, A 1; ὠωνοῖσί τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

## 7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's Evangeline, Kingsley's Andromeda, and Clough's Bothie of Tober-na-Vuolich.

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<sup>1</sup> This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

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### 1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩ ♩ ♩, spondee ♩ ♩.<sup>1</sup>

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.<sup>2</sup> We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I–VI, is B 544).

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<sup>1</sup> Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

<sup>2</sup> The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩ ♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

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## 2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ( $\text{P P} = \text{P PP}$ ), the length of the thesis is precisely equal to that of the arsis.

## 3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e.g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.<sup>1</sup>

<sup>1</sup> The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιμερία*, i.e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e.g. A 7, 10, 16.

## 4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (συνίησις, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

*Hiatus* is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

## 5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.

2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.<sup>1</sup>

<sup>1</sup> This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχλλῆος A 1, ἥρῳν A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels α, ι, υ, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; e.g. — ∪. — ∪.
2. The syllable following two short syllables always has a metrical ictus; e.g. — ∪ ∪ — ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (a) ends with the first long syllable, or (b) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, i.e. in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι δλοδάκτυλοι),—e.g. A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

## 6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly *understand that attention to the second of these points often in-*

volves the neglect of the written accent, which he has hitherto carefully observed.<sup>1</sup>

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; e. g. Πηληιάδεω Ἀχιλῆος, A 1; ὠωνοῖσι τε πᾶσι, A 5; Τίς τ' ἄρ σφαε θεῶν, A 8.

## 7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's Evangeline, Kingsley's Andromeda, and Clough's Bothie of Tober-na-Vuolich.

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<sup>1</sup> This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.



The following example is from Kingsley's *Andromeda* :—

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,  
 Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,  
 Dear who can | worthily | win him || a | wife not un | worthy and | noble,  
 Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College :—

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.  
 Known to me | well are the | faces of | all; their | names I re | member;  
 Two, two, | only re | main whom I | see not a | mong the com | manders, —  
 Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;  
 Own dear | brethren of | mine, one | parent | loved us as | infants.  
 Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,  
 Or, though they | came with the | rest, in | ships that | bound through the | waters  
 Dare they not | enter the | fight or | stand in the | council of | Heroes,  
 All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the *Odyssey*, ε 55-69, by William Cullen Bryant :<sup>1</sup>—

Now as he | reached, in his | course, that | isle far | off in the | ocean,  
 Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,  
 Walking right | on till he | came to the | broad-roofed | cave where the | goddess  
 Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |  
 found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island  
 Floated the | odorous | fume sent | up from the | cedar and | cypress,  
 Cloven and | burning, while | she sat | far in the | grotto and | sweetly  
 Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.  
 Round that | grot grew | up, on all | sides, a lux | uriant | forest.  
 Alders were | there, and | poplars, and | there was the | sweet-smelling | cypress,  
 Haunted by | broad-winged | birds which | build their | nests in the | branches,  
 Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,  
 Birds of the | shore which | seek their | food on the | beaches of | ocean.  
 There, all | over the | rock from | which that | grotto was | hollowed,  
 Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

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<sup>1</sup> This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

## 8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; e.g. B 23:—

*Εὔδεις, Ἄτρεος νιέ δαίφρονος ἱπποδάμοιο;*

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151):—

*Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·  
πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν,  
ἢ ὀδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;*

Him then with | stern glance re | garding ad | dressed the swift- | footed  
A | chilles:

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,  
How to thy | words shall | any A | chaian | render o | bedience  
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; e.g. 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

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NOTE ON § 2. — The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *thesis*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. "*Arsis*, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

# THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.<sup>1</sup>

## PHONOLOGY.

### 1. VOWEL SUBSTITUTIONS.

1. η is used in Homer after ρ, ε, ι, where the Attic uses ᾱ ;  
e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].
2. Similarly, ει is found for ε, ου for ο ; e.g. ξείνος [ξένος], χρύσειος [χρύσεος, χρυσοῦς], πολὺς [πολύς], μούνος [μόνος].
3. More rarely, οι is found for ο, αι for α, η for ε ; e.g. πνοή [πνοή], αἰετός [ἀετός], τιθήμενος [τιθέμενος].
4. By what is called *metathesis quantitatis*, 'transposition of quantity,' ᾱο becomes εω ; e.g. Ἀτρεΐδew interchangeable with Ἀτρεΐδew. Similarly, we find ἔως and εἰος [ἔως], ἀπερείσιος for ἀπειρείσιος [ἄπειρος], κτλ.

### 2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except that εο and εον contract only into ευ ; e.g. θάρσews [θάρσους], βάλλew [βάλλου].
2. But contraction often does not take place ; e.g. ἀέκων [ἄκων], ἀλγεα [ἀλγη] ; and, on the other hand, a few unusual contractions occur ; e.g. ἐυρῥέως, instead of ἐυρῥεοῦς from ἐυρῥέεος.
3. Two vowels (or diphthongs) are often blended in pronuncia-

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<sup>1</sup> The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); *e.g.* Ἀτρεΐδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἦ οὖ.  
See Essay on Scanning Homer, § 4.

### 3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases : —

- (a) after the vowels *i* and *υ*;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples : —

- |                                |                            |
|--------------------------------|----------------------------|
| (a) ζωστῆρι ἀρηρότι.           | —   — υ υ   — υ υ.         |
| (b) καθῆστο, ἐπιγνάμψασα, κτλ. | υ   — υ υ   — —   — υ.     |
| (c) ἀντιθέω Ὀδυσῆι.            | — υ υ   — υ υ   — υ.       |
| (d) οἷστοι ἐπ' ἔμω.            | υ   — υ υ   — —.           |
| (e) μυρί' Ἀχαιοῖς ἔλγε' ἔθκεν. | — υ υ   — —   — υ υ   — υ. |

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written); *e.g.* τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

### 4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *a, e, i, o* are elided in declension and conjugation; *ai* in the endings *μαι,σαι,ται,σθαι*; *oi* in *μοι,σοι,τοι*.

### 5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά, παρά, κατά* may be cut off, leaving *ἄρ, ἄν, πάρ, κάτ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant; *e.g.* καὶ δύναμιν [κατὰ δύναμιν], κάλλιπε [κατέλιπε], ἄμ πεδίον [ἀνὰ πεδίον].

## 6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except ἀμφί, ἀντί, ἀνά, διά. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided),—*e.g.* ὃ ἐπὶ [ἐφ' ὃ], but θὺν ἐφ' ἀλός [ἐπὶ θίνα ἀλός]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* ἀλέσας ἄπο [ἀπολέσας].

REMARK. The adverb of comparison ὥς, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* ὄρνιθες ὥς, 'as birds.'

## 7. CONSONANT CHANGES.

1. Single consonants, especially λ, μ, ν, ρ, σ, are often doubled in the heart of a word after a vowel; *e.g.* ἔλαβον [ἐλαβον], τόσσοι [τόσσοι]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* ἐνὶ μεγάροισι.

2. Metathesis (μετάθεσις, 'transposition') of a vowel and a liquid is common; *e.g.* κραδίη and καρδίη [καρδία], θάρσος and θράσος [θάρσος].

3. Between μ and ρ, as also between μ and λ, β is sometimes inserted; *e.g.* ἄμβροτος, where μβροτός [βροτός] is for μροτός, and shows the same root as Latin *mar-ion*. Cf. also μέμβλωκα, from stem μλο-, μολ-.

## 8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*:—

|        |              |             |                |           |
|--------|--------------|-------------|----------------|-----------|
| ἄγνυμι | εἴκω         | ἐξ          | ἐτης           | ἱρις      |
| ἄλις   | εἴλω         | ἔου, οἶ, ἔ  | ἔτος           | ἱς, ἱφι   |
| ἄλῳναι | εἴρω ('say') | ἔπος, εἶπον | ἡδύς           | ἱσος      |
| ἄναξ   | ἔκαστος      | ἔργον       | ἰάχω, ἰαχῆ     | ἰτέη      |
| ἄνδάνω | ἔκα-         | ἔρρω        | ἰδεῖν, οἶδα    | οἶκος     |
| ἄστυ   | ἔκητι, ἔκων  | ἑρύω        | ἔοικα          | οἶνος     |
| ἔαρ    | ἑκυρός       | ἐννυμι,     | ἑκελος         | ὄς, ἥ, ὄν |
| ἔδρον  | ἑλιξ         | εἵμα, ἐσθής | εἑκελος        |           |
| εἵκοσι | ἑλπομαι      | ἑσπερος     | ἵον ('violet') |           |

## DECLENSION.

## 9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination  $-\phi(\nu)$  serves for the ending of the genitive and dative, in both singular and plural; *e.g.*  $\epsilon\zeta\ \epsilon\upsilon\nu\eta\phi\iota$ ,  $\beta\iota\eta\phi\iota$ ,  $\delta\sigma\tau\epsilon\acute{o}\phi\iota$   $\theta\iota\varsigma$ ,  $\sigma\upsilon\nu\ \acute{\iota}\pi\pi\omega\iota\sigma\iota\nu$   $\kappa\alpha\iota\ \delta\chi\epsilon\sigma\phi\iota$ . These forms would be written, in the Attic dialect,  $\epsilon\zeta\ \epsilon\upsilon\nu\omega\nu$ ,  $\beta\iota\alpha$ ,  $\delta\sigma\tau\acute{\epsilon}\omega\nu$  ( $\delta\sigma\tau\omega\nu$ )  $\theta\iota\varsigma$ ,  $\sigma\upsilon\nu\ \acute{\iota}\pi\pi\omega\iota\varsigma$   $\kappa\alpha\iota\ \delta\chi\epsilon\sigma\iota$ .

2. The three local suffixes  $-\theta\iota$ ,  $-\theta\epsilon\nu$ ,  $-\delta\epsilon$  are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' ( $-\delta\epsilon$  being appended to the accusative case and  $-\theta\epsilon\nu$  being often the equivalent of the genitive ending); *e.g.*  $\omicron\iota\kappa\theta\iota$  [ $\omicron\iota\kappa\omega\iota$ ],  $\omicron\upsilon\rho\alpha\nu\acute{o}\theta\epsilon\nu$  [ $\epsilon\iota\varsigma\ \omicron\upsilon\rho\alpha\nu\omicron\upsilon$ ],  $\delta\upsilon\nu\delta\epsilon\ \delta\acute{o}\mu\omicron\nu\delta\epsilon$  [ $\epsilon\iota\varsigma\ \tau\acute{o}\nu\ \delta\acute{o}\mu\omicron\nu\ \alpha\iota\tau\omicron\upsilon$ ].

## 10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in  $-\alpha\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$ ; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For  $\bar{a}$  we find regularly, in the singular,  $\eta$ ; *e.g.*  $\theta\acute{\upsilon}\rho\eta$  [ $\theta\acute{\upsilon}\rho\alpha$ ],  $\nu\epsilon\eta\nu\acute{\eta}\varsigma$  [ $\nu\epsilon\alpha\nu\acute{\iota}\alpha\varsigma$ ]. To this statement  $\theta\epsilon\acute{\alpha}$  must be excepted, and some proper names; *e.g.*  $\epsilon\rho\mu\epsilon\acute{\iota}\alpha\varsigma$ .

2. The nominative singular of some masculines in  $-\eta\varsigma$  ends in  $-\acute{\alpha}$ ; *e.g.*  $\iota\pi\pi\acute{o}\tau\alpha$  [ $\iota\pi\pi\acute{o}\tau\eta\varsigma$ ],  $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\acute{\epsilon}\tau\alpha$  [ $\nu\epsilon\phi\epsilon\lambda\eta\gamma\acute{\epsilon}\tau\eta\varsigma$ ]. Cf. in Latin the nouns *navia*, *poeta*, the equivalents of the Greek  $\nu\alpha\nu\tau\acute{\eta}\varsigma$ ,  $\pi\omega\iota\eta\tau\acute{\eta}\varsigma$ .

3. The genitive singular of masculines ends in  $-\acute{\alpha}\omicron$  or  $-\epsilon\omega$ ; *e.g.*  $\alpha\tau\tau\epsilon\acute{\iota}\delta\alpha\omicron$ ,  $\alpha\tau\tau\epsilon\acute{\iota}\delta\epsilon\omega$  [ $\alpha\tau\tau\epsilon\acute{\iota}\delta\omicron\upsilon$ ].

4. The genitive plural ends in  $-\acute{\alpha}\omega\nu$  or  $-\acute{\epsilon}\omega\nu$ , but is rarely contracted, as in Attic, into  $-\acute{\omega}\nu$ ; *e.g.*  $\theta\epsilon\acute{\alpha}\omega\nu$  [ $\theta\epsilon\acute{\omega}\nu$ ],  $\nu\alpha\nu\tau\acute{\epsilon}\omega\nu$  [ $\nu\alpha\nu\tau\acute{\omega}\nu$ ],  $\pi\alpha\tau\epsilon\acute{\iota}\omega\nu$ .

5. The dative plural ends in  $-\eta\sigma\iota$  or  $-\eta\varsigma$  (which may usually be read  $-\eta\sigma$ , *i.e.*  $-\eta\sigma\iota$  with  $\iota$  elided), rarely in  $\alpha\iota\varsigma$ ; *e.g.*  $\pi\acute{\upsilon}\lambda\eta\sigma\iota$  ( $\pi\acute{\upsilon}\lambda\eta\sigma$ ) [ $\pi\acute{\upsilon}\lambda\alpha\iota\varsigma$ ],  $\sigma\chi\acute{\iota}\zeta\eta\varsigma$  ( $\sigma\chi\acute{\iota}\zeta\eta\sigma$ ) [ $\sigma\chi\acute{\iota}\zeta\alpha\iota\varsigma$ ],  $\theta\epsilon\alpha\iota\varsigma$ .

## 11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in  $-\alpha\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$ , of pronouns, and of the article.]

1. The genitive singular has retained the old ending  $-\iota\omicron$ , which, added to the final  $\omicron$  of the stem, gives the termination  $-\omicron\iota\omicron$ . Hence arise the three terminations  $-\omicron\iota\omicron$ ,  $-\omicron\omicron$ ,  $-\omicron\nu$ . Of these only  $-\omicron\iota\omicron$  and  $-\omicron\nu$  occur in existing texts of Homer; but there seems to be evidence that the termination  $-\omicron\omicron$  originally stood in a number of places where we now find  $-\omicron\nu$ .

2. The genitive and dative dual end in *-οιν*.

3. The dative plural ends in *-οισι* or *-οις* (which may usually be read *-οισ'*).

## 12. THIRD DECLENSION.

1. The genitive and dative dual end in *-οιν*; *e.g.* ποδοῖν [*ποδοῖν*].

2. The dative plural has the endings *-σι(ν)* and *-σσι(ν)*, usually joined to consonant stems by a connecting vowel *ε*. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [*βέλεσι*], βέλεσσι, βέλεσι; from ποῦς, — πόδεσσι [*ποσί*], ποσσί, ποσί.

3. Stems ending in *σ* are generally uncontracted in declension, though *-εος* may contract into *-εως*; *e.g.* θέρεως [*θέρους*], genitive singular of θέρος.

4. Words in *-ις* generally retain the *ι* in all their cases; *e.g.* μάντις, μάντιος [*μάντεως*].

REMARK. The following are the forms of πόλις (πόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλῃ, πόλῃ, πόλῃ; in the plural, N. πόλιες, πόλῃες, G. πολίων, D. πολίεσσι, A. πόλις, πόλῃς, πόλῃς.

5. Stems in *-εν* generally lengthen *ε* to *η* in compensation for the omitted *υ* (*F*); *e.g.* βασιλῆος, βασιλῆῃ; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

## 13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in *η*; *e.g.* ὁμοίη [*ὁμοία*], αἰσχροῖη [*αἰσχροῖα*], except *δία*. See § 10, 1.

2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in *-ως* often change the feminine termination from *-εῖα* to *-εῖ* and *-εῃ*; *e.g.* from βαθύς we find βαθεῖς, βαθέης [*βαθείας*].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεF-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings *-ίων* and *-ιστος* are much more extensively used in the Homeric than in the Attic dialect.



## 14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

|             |                                     |                          |                      |
|-------------|-------------------------------------|--------------------------|----------------------|
| SING. N.    | ἐγώ, ἐγών +                         | σύ, τύνη                 |                      |
| G.          | ἐμεῖο, ἐμέο, ἐμεῦ,<br>μεν, ἐμέθεν + | σεῖο, σέο, σεῦ,<br>σέθεν | εἰο, ἐο, οὐ,<br>ἔθεν |
| D.          | ἐμοί, μοι                           | σοί, τοι, τεῖν           | οἶ, ἐοῖ              |
| A.          | ἐμέ, με                             | σέ                       | ἐ, ἐέ, μιν           |
| Possessive. | ἐμός.                               | σός, τεός                | ός, ἐός              |
| DUAL N.A.V. | νώι (acc. νώ)                       | σφῶϊ, σφώ                | σφῶέ                 |
| G.D.        | νώιν                                | σφῶϊν, σφῶν              | σφῶϊν                |
| Possessive. | νώϊτερος                            | σφῶϊτερος                |                      |
| PLUR. N.    | ἡμεῖς, ἄμμες —                      | ὁμεῖς, ὅμμες, —          |                      |
| G.          | ἡμέων, ἡμείων                       | ὁμέων, ὁμείων            | σφέων, σφείων, σφῶν  |
| D.          | ἡμῖν, ἡμιν, ἄμμι(ν) —               | ὁμῖν, ὁμιν, ὅμμι(ν) —    | σφίσι(ν), σφι(ν)     |
| A.          | ἡμέας, ἡμας, ἄμμε —                 | ὁμέας, ὅμμε —            | σφεας, σφάς, σφε     |
| Possessive. | ἡμέτερος, ἄμός                      | ὁμέτερος, ὅμός           | σφέτερος, σφός       |

2. The article ὁ, ἡ, τό in Homer is usually a demonstrative pronoun. In the nominative plural, the forms τοί and ται occur by the side of οἱ and αἱ. The forms beginning with τ are very often used with relative signification.

\*Οδε has the peculiar forms τοῖσδεσσι and τοῖσδεσι.

By the side of ἐκεῖνος, κείνος is also found.

3. Homeric forms of the relative pronoun are δ for δε, δο for οδ ἐης for ἥς. The nominative masculine forms δε and δ sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

| INTERROGATIVE.   |                  | INDEFINITE.      |                           |
|------------------|------------------|------------------|---------------------------|
| <i>Singular.</i> | <i>Plural.</i>   | <i>Singular.</i> | <i>Plural.</i>            |
| N. τίς, ntr. τί  | τίνες, ntr. τίνα | τις, ntr. τι     | τινές, ntr. τινά and ἄσσα |
| G. τέο           | τέων             | τεο              | τεῶν                      |
|                  | τεῦ              | τευ              |                           |
| D. τέφ           | τέοισι           | τεῷ              | τέοισι                    |
|                  |                  | τφ               |                           |
| A. τίνα, ntr. τί | τίνας, ntr. τίνα | τινά, ntr. τι    | τινάς, ntr. τινά and ἄσσα |

5. The compound relative has a great variety of forms : —

|                                     |                                 |
|-------------------------------------|---------------------------------|
| N. ὅστις, ὅτις; ἥτις; ὅτι, ὅττι     | οἵτινες; ἄσσα (for ἄ-τι-α)      |
| G. ὅττεο, ὅττεν, ὅτεν               | ὅτεων                           |
| D. ὀτέφ, ὅτφ                        | ὀτέοισι                         |
| A. ὄντινα, ὄτινα; ἤντινα; ὅτι, ὅττι | οὗστινας, ὄτινας; ἄστινας; ἄσσα |

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

## CONJUGATION.

### 15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; e.g. λῦσε [ἔλυσε], κάθεμεν [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; e.g. βῆ [ἔβη].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ἡν-ενεκ-ον), and εἶπον (εφε-επον).) There are about twenty reduplicated aorists in Homer; the most important are: ἐπέφραδον (φράζω), ἐκέκλετο and κέκλετο (κέλομαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πείθω), πεπυθόλατο (πυνθάνομαι), ἀμπεπαλὼν (ἀναπάλλω).

Examples of a very peculiar reduplication are: ἐνίπ-απ-ον (ἐνίπτω) and ἐρύκ-ακ-ον (ἐρύκω). Here the last consonant of the theme is repeated after a connecting *a*.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; e.g. πεφιδήσομαι, πεπιθήσω.

## 16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g. ἐθ-λωμι* [*ἔθελω*] (subj.), *ἐθέλῃσι*, also written *ἐθέλῃσι* [*ἐθέλῃ*] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g. ἔχηαι* [*ἔχηη*], *βάλλεο* [*βάλλου*], *ἔπλεο* (also *ἔπλευ*) [*ἐπλέου*], *ὠδύσσοο* [*ὠδύσω*]. We even find *βέβληαι* [*βέβλησαι*] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-ται* and *-ατο* are often substituted; *e.g. δεδαίται* [*δέδαινται*], *γενοίατο* [*γένουιτο*]. Before these endings (*-ται* and *-ατο*) smooth or middle labial and palatal mutes become rough; *e.g. τετράφαται* (*τρέπω*).

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g. ἀκούμεναι* [*ἀκούειν*], *ἐλθέμεν(αι)* [*ἐλθεῖν*], *τεθνάμεν(αι)* [*τεθνήναι*]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g. ἰδέειν* [*ιδεῖν*].

## 17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ἴωμεν* [*ἴωμεν*], *θωρήξομεν* [*θωρήξωμεν*], *εὔξεται* [*εὔξεται* (*εὔξῃ*)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

## 18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὀρώω* for *ὀράω*, *ὀρόφτε* for *ὀρόοιτε*, *ἐλόωσι* for *ἐλάουσι* (fut. of *ἐλαύνω*) *ἐλάαν* for *ἐλάειν* (*ἐλάεν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in *-εω* are generally uncontracted, but sometimes form *ει* from *εε* and *εει*, *ευ* from *εο* or *εου*. In uncontracted forms, the theme-vowel *ε* is sometimes lengthened into *ει*; *e.g.* *ἐτελείετο* [*ἐτελείετο*].

3. Verbs in *-οω* are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* *ἀρώσι* [*ἀρῶσι*].

## 19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in *-ζω* are formed from themes ending in *γ*; *e.g.* *πολεμίζω* (fut. *πολεμίζομεν* [*πολεμίσομεν*, or *πολεμοῦμεν*]), *μαστίζω* (aor. *μάστιξεν*). The theme of *πλάζω* is *πλαγγ-* (*πλάγχ-θη* aor. pass.).

2. Several presents in *-σσω* are formed from lingual themes; *e.g.* *κορύσσω* (pf. pass. ptc. *κεκορυθμένος*), *λίσσομαι* (aor. *ἐλισάμην*).

3. *νίζω* shows a theme *νιβ-* (aor. infin. *νίψασθαι*).

4. Several other themes, additional to *καίω* (theme *καF-*) and *κλαίω* (theme *κλαF-*), form the present stem by the addition of *ι*; *e.g.* *μαίομαι* (pf. *μέμαμεν*).

## 20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double *σ* in the future and first aorist active and middle; *e.g.* *αἰδέσσομαι* [*αἰδέσομαι*], *νείκεσσε* [*ἐνείκεσε*], *ἐτάνυσσε* [*ἐτάνυσσε*]. Sometimes, dental themes show a similar doubling of *σ*; *e.g.* *κομίσσατο* [*έκομίσσατο*].

2. The future of liquid verbs is generally uncontracted; *e.g.* *ἀγγελέω* [*ἀγγελέω*]. A few liquid themes form their first aorist with the tense-sign *σ*; *e.g.* *ἐκέλσαμεν* [*ώκειλαμεν* (*όκέλλω*)] (*κέλλω*), *ῥορσε* [*ῥορνυμι*].

3. A few verbs form the first aorist active and middle without *σ*; *e.g.* *ἔχευα* and *χεῦα* [*ἔχεα*] (*χέω* = *χεύω*), *ἔσσευα* (*σεύω*), *ἠλεύατο*, *ἀλέασθαι* (*ἀλεύομαι*), *ἔκκη* [*ἔκανσα*], subj. *κῆομεν* [*καύσωμεν*], infin. *κῆαι* [*καῦσαι*] (*καίω*).

4. *ο* and *ε* sometimes take the place of *α* as intermediate vowels of the first aorist; *e.g.* *ἴζον*, *ἴξες* (*ικνέομαι*), *δύσето* (*δύω*). The same thing is seen in the imperatives *βήσεο* (*βαινώ*) *ῥορσεο* and *ῥορσεν* (*ῥορνυμι*), *ἄξετε* (*ἄγω*), *οἴσε* (*φέρω*), and in the infinitives *ἄξέμεναι*, *οἰσέμεναι*.

## 21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σῦτο (σεύω), ἔχυτο (χέω), λύτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὄρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

## 22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

\*Εοικα (FeFοικα), ἔολπα (FeFολπα), ἔοργα (FeFοργα), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσι] the reduplication has been lost, and it is irregular in δειδεγμαι [δέδεγμαι] (δέχομαι) and δειδοικα [δέδοικα], δειδία [δέδεια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; *e.g.* ἦδεα [ἦδῃ], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

## 23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμικθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφην [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δασείω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμῆς] (δάμνημι).

REMARK. A peculiar form is *τραπέομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπέομεν* [*ταρπῶμεν*].

## 24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -οω; e.g. *τιθεῖ* [*τίθησι*], *διδοῖ* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, *ν* often takes the place of -σαν; e.g. *ἔεν* [*ἔεσαν*], *ἔσταν* *σάν* [*ἔστησαν*], *ἔβαν* *βάν* [*ἔβησαν*], *ἔφαν* *φάν* [*ἔφασαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θεῖω* [*θῶ*], *θείης* *θήης* [*θῆς*], *στήης* [*στῆς*], *γνώω* [*γνῶ*], *δώησι* (*δώησι*) *δῶη* [*δῶ*]. Sometimes α of the stem is weakened into ε, and this again protracted into ει. Thus arise the forms *βείομεν* [*βῶμεν*], *στέωμεν*, *στείομεν* [*σῶμεν*].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From *ἦμι*: 3 pl. pres. indic. act. *λεῖσι*, 3 sing. subj. *ἦσι*, infin. *λέμεναι*, ipf. 1 sing. *ἔιν*, 3 pl. *ἔεν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-είω*, 3 sing. *ῆσι*, *ἀν-ῆη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἰμι*: 2 sing. pres. indic. *εἶσθα*, subj. 2 sing. *ἔσθα*, 3 sing. *ἔησιν*, 1 pl. *ἴομεν*, 3 sing. opt. *λεῖη*, infin. *ἴμεν(αι)*, ipf. 1 sing. *ῆτα*, *ῆιον*, 3 sing. *ῆτε(ν)* *ῆε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆσαν* *ῆσαν* *ῆιον*, fut. *εἴσομαι*, 1 aor. *εἰσάμην* and *εἰσάμην*.

(c) From *εἰμι*: pres. indic. 2 sing. *ἔσσι* *εἶς*, 1 pl. *εἰμέν*, 3 pl. *ἔασιν*, subj. 1 sing. *ἔω μετ-είω*, 2 sing. *ἔης*, 3 sing. *ἔησι* *ῆσι* *ἔη*, 3 pl. *ἔωσιν*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, imv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἔών* *ἔοῦσα* *ἔόν*, etc., ipf. 1 sing. *ῆα* *ἔα* *ἔον*, 2 sing. *ἔησθα*, 3 sing. *ῆεν* *ἔην* *ῆην*, 3 pl. *ἔσαν*, fut. 3 sing. *ἔσσεται* *ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *ἴδμεν*, subj. 1 sing. *εἰδέω*, 1 pl. *εἶδομεν*, 2 pl. *εἶδετε*, infin. *ἴδμεν(αι)*, ptc. fem. *ἰδῦα*, plupf. 2 sing. *ἡλῶδης*, 3 sing. *ἡλῶδη* *ῆδε*, 3 pl. *ἴσαν*, fut. *εἰδήσω*.

(e) From *ἦμαι*: pres. indic. 3 pl. *ἔαται* and *ἔλταται*, ipf. 3 pl. *ἔατο* and *ἔλατο*.

(f) From *κείμαι*: pres. indic. 3 pl. *κέαται* *κέαται* *κένονται*.

## 25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the præsens stem and to the second aorist stem of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; e.g. ἔχ-ε-σκον, ῥίπτ-α-σκον, φύγ-ε-σκε. When joined to the first aorist stem, these endings follow directly after the suffix *-σα-* of the aorist indicative; e.g. ἐλάσα-σκε. Verbs in *μ* append the iterative endings directly to the stem; e.g. στά-σκειν, ζωννύσκειτο, ἔ-σκον (= ἔσ-σκον).

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NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

# THE ILIAD.

## BOOK I.

*Sing, Muse, the Wrath of Achilles, fatal, but foreordained.*

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,  
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε' κλυεσσιν  
οἰωρῆσσι τέπασσι — Διὸς δ' ἐτέλεετο βουλή —  
ἐξ οὗ δ' ἤ τ' ἀπ' αὐτῶν διαστήτην ἔρσαντες  
Ἀτρεΐδης τε, ἄμαξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts  
to redeem his daughter;*

Τίς τ' ἄρ' σφωβέει θεῶν ἔριδι ξυνέηκε μάχεσθαι;  
Λητοῦς καὶ Διὸς νιός. ὁ γὰρ βασιλῆϊ χολωθεὶς  
γοῦσόν ἀνὰ στρατὸν ὦρσέ κ' ἀκὴν, ὅλεόντο δὲ λαοί,  
οὐνέκα τὸν Χρύσην ἤτιμασσευ' ἀργητῆρα  
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,  
λυσόμενός τε θύγατρα φέρων τ' ἀπείριστ' ἄποινα,  
στέμματα ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύν, κοσμήτορε λαῶν.



*And thus addressed the Greeks :*

Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,  
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·  
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20  
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

*Most approve : not Agamemnon, who dismisses him scornfully.*

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί  
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κεικῶ,  
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἱστὸν ἐποικομένην καὶ ἐμὸν λῆχος ἀντιόωσαν·  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

*Chryses departs sadly, and prays to Apollo for vengeance.*

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθος.  
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡράθ' ὁ γεραίος 35  
 Ἀπόλλωνι ἄνακτι, τὸν ἡῦκομος τέκε Λητώ·

Κλύθι μεν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
 Σμυνθεῦ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 ἣ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα 40

ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλωρ·  
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

*Apollo hears: and begins to slay the Greeks with his bolts.*

ᾠς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,  
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
— ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιοι,  
— αὐτοῦ κινήεντος· ὁ δ' ἦε νυκτὶ εἰκώς.  
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·  
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.  
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίει,  
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

*Achilles calls an assembly, and proposes to ask advice of a seer.*

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο·  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
τῷ γὰρ ἐπὶ φρεσὶ θήκε θεὰ λευκώλενος Ἥρη· 55  
— κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρᾶτο.  
οἷ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
Ἄτρεϊδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω 60  
ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,  
εἰ δὲ ὁμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιοῦς.  
ἀλλ' ἄγε δὴ τίνα μάντιν ἐρέοιμεν, ἢ ἱερῆα,  
ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —  
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65  
αἶ κέν πως ἀρῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμῦναι.

*Calchas, the soothsayer, asks leave to speak freely :*

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος·  
 δς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα, 75  
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι  
 μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. 75  
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοοσον,  
 ἥ μὲν μοι πρόφρων ἔπесιν καὶ χερσὶν ἀρήξειν.  
 ἦ γὰρ ὀϊομαι ἄνδρα χολωσέμεν, δς μέγα πάντων  
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σωώσεις.

*And Achilles having reassured him, he announces that the daughter of Chryses must be restored.*

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα· 85  
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὐ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐπόισει  
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90  
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·  
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἄλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων,  
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἡδ' ἔτι δώσει·  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 ἐς Χρύσην· τότε κέν μιν ἱλασσύμενοι πεπίθοιμεν. 100

*Agamemnon wrathfully consents, but insists on obtaining  
 another gift in place of her.*

"Ἢτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai  
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110  
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺν βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,  
 οὐ δέμας, οὐδὲ φνὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.  
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·  
 ἀλλὰ τὰ μὲν πολλὰν ἐξεπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἔπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἑξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 μὴ δὴ οὕτως, ἀγαθὸς περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.  
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτὼς  
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
 ἄξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι,  
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θέλομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηον  
 βῆσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἢ Αἴας, ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεύς, 145  
 ἥε σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.

*Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 ὦ μοι, ἀναιδέϊν ἐπιειμένε, κερδαλεόφρον·  
 πῶς τίς τοι πρόφρων ἔπεςιν πείθεται Ἀχαιῶν, 150  
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχισόμενος· ἐπεὶ οὐ τι μοι αἰτιοί εἰσιν·  
 οὐ γὰρ πώποτ' ἐμὰς βούς ἤλασαν, οὐδὲ μὲν ἵππου, 155  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,  
 καρπὸν ἐδηλίσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταρῶ  
 οὐρεά τε σκίοντα, θάλασσά τε ἠχῆεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὅφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνώπα, 160  
 πρὸς Τρώων—τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις—  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον· 165  
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν,  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὅτω, 170  
 ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

*Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.*

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε

λίσσομαι εὔνεκ' ἐμεῖο μένειν· πάρ' ἔμουγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἐσσι Διοτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·  
 ὥς ἔμ' ἀφαιρεῖται Χρῦσηΐδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηον,  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὅφρ' εὖ εἰδῆς 185  
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

*Achilles, doubtful what to do in his wrath, is checked by Athena.*

ὦς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,  
 ἥ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.  
 εἶλος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
 οἷω φαινομένη· τῶν δ' ἄλλων οὔτις ὁρᾶτο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω  
 Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·



Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;  
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·  
 ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση.

205

*She bids him abate his anger ; and he obeys.*

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 ἀλλ' ἄγε, λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ·  
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.  
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.  
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215  
 χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσαισθαι,  
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
 ὃς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.  
 Ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σκέθε χεῖρα βαρεῖαν·  
 ἀψ' δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220  
 μῦθφ' Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει  
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

*Achilles charges Agamemnon with cowardice : and swears by his staff that the Greeks will one day find the want of him.*

Πηλεΐδης δ' ἐπ' αὐτὶς ἀπαρτηροῖς ἐπέεσσιν  
 Ἀτρεΐδην προσέειπε, καὶ οὐπὶ λήγε χόλοιο·  
 Οἶνοβαρές, κινὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο 225  
 οὔτε ποτ' ἐς πόλεμον ἄμα λαῷ θωρηχθῆναι,



οὔτε λόχονδ' ἵσθαι σὺν ἀριστήσσιν Ἀχαιῶν  
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
 ἢ πολὺν λῳΐον ἐστὶ κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίρρην εἶπῃ.  
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
 ναὶ μὰ τὸδε σκῆπτρον, τὰ μὲν οὐποτε φύλλα καὶ ὄξους  
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,  
 οὐδ' ἀναθλήσει· περὶ γάρ ρα ἑ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοῖον· νῦν αὐτὲ μιν νῖες Ἀχαιῶν  
 ἐν παλάμῃς φορέουσι δικασπόλοι, θῖτε θέμιστας  
 πρὸς Διὸς εἰρύνεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν  
 σύμπαντας· τοῖς δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραϊσμεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου  
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,  
 χῳόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.  
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,  
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as  
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ  
 ἥδυεπὴς ἀνόρουσε, λυγρὸς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ—  
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο  
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνάσσειν—  
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

*Common sense*

ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει·  
 ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,  
 οἷ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥεπερ ὕμιν, 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἷ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινεά τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 261  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὄρεσκόφουσι, καὶ ἐκπάγλως ἀπόλεσαν·  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθῶν, 270  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·  
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις  
 τῶν, οἷ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ', ἀγαθὸς περ ἐών, ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·  
 μήτε σύ, Πηλεΐδῃ, ἔθειλ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.  
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280  
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

*Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290  
 τοῦνέκα οἱ προθέουσιν ὀνειδέα μυθήσασθαι;  
 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·  
 ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς· 295  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε  
 σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὄτω.  
 ἄλλο δέ τοι ἐρέω, σὺν δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,  
 οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμέϊο.  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γινώσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελευνὸν ἐρώήσει περὶ δουρί.

*Chryseis is sent away, and sacrifices are offered.*

ᾧ τῷ γ' ἀντιβίοισι μαχρησαμένω ἐπέεσσιν,  
 ἀνστήτην· λύσαν δ' ἀγορὴν παρὰ νησὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας  
 ἥϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
 Ἀτρεΐδης δ' ἄρα νῆα θοῇν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην

βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον  
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς. 310

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἕγρὰ κέλευθα,  
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·  
ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315  
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·  
κνῖση δ' οὐρανὸν ἴκεν, ἐλισσομένη περὶ καπνῷ.

*Agamemnon sends heralds to fetch Briseïs from Achilles' tent.*

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.  
ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them  
the maiden, making them witnesses of his wrongs.*

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ  
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς, 330  
τῷ μὲν ταρβήσαντε καὶ ἀμύχομένῳ βασιλῆᾳ  
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.  
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

ἄσπον ἔτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 δ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην  
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτὸς αἴτιος 340  
 χρεῖ᾽ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι  
 τοῖς ἄλλοις. ἥ γὰρ ὃ γ' ὀλοῖησι φρεσὶ θύει·  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.

ᾠς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ· 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν·  
 ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

*Achilles sits alone on the shore, and complains to his mother Thetis.*

Αὐτὰρ Ἀχιλλεὺς  
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς  
 θῖν' ἐφ' ἁλὸς πολίης, ὁρόων ἐπὶ οἴνοπα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδίον περ ἑόντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

*She asks him the cause of his grief.*

ᾠς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,  
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.  
 καρπαλίμως δ' ἀνέδου πολίης ἁλός, ἥ τ' ὀμίχλη·

καὶ ῥα παροῖθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·  
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;  
 ἐξαύδα, μὴ κεῖθε νόφ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and  
 Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 οἶσθα· τί ἦ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365  
 ᾧχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.  
 Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370  
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,  
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375  
 ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί,  
 αἰδεῖσθαι θ' ἱεῖρα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤμιδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χυόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ᾧχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385  
 αὐτὶκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἄτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς  
 ἠπείλησεν μῦθον, δὲ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλκωπες Ἀχαιοὶ  
 ἐς Χρῦσῃν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,  
 to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·  
 ἔλθοῦς' Οὐλύμπόνδε Δία λίσσαι, εἴ ποτε δὴ τι  
 ἦ ἔπει ὦνσας κραδίην Διός, ἥε καὶ ἔργω. 395  
 πολλὰ γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ  
 οἷον ἐν ἀθανάτοισιν ἀεικέα λαιγὸν ἀμύναι,  
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὥχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,  
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίῳν — ὁ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων —  
 ὅς ῥα παρὰ Κρονίῳ καθέζετο, κύδεϊ γαίῳν· 405  
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέξεο, καὶ λαβὲ γούνων,  
 αἳ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνὴ δὲ καὶ Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

ΛΛΛΛΛ

Short line notes

*She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.*

Τον δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;  
αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
ῆσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν·  
νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν  
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
δωδεκάτῃ δέ τοι αἶψα ἐλεύσεται Οὐλυμπόνδε, 425  
καὶ τότε ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
καί μιν γοηνάσσομαι, καὶ μιν πείσεσθαι δῖω.  
Ὡς ἄρα φωνήσας ἀπεβήσεται· τὸν δ' ἔλιπ' αὐτοῦ  
χῶόμενον κατὰ θυμὸν εὐζώνοιο γυναικός,  
τὴν ῥα βίη ἀέκοντος ἀπηύρων. 430

*Odysseus arrives at Chryse, and restores Chryseis.*

Αὐτὰρ Ὀδυσσεὺς  
εἰς Χρυσὴν ἵκανε, ἄγων ἱερὴν ἐκατόμβην.  
οἷ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
ἱστῖα μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·  
ἱστὸν δ' ἱστοδόκη πέλασαν, προτόνοισιν ὑφέντες,  
καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσσαν ἐρετμοῖς. 435  
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·



ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·  
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.  
 τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·  
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,  
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν. 445

*Chryses receives her gladly, and prays Apollo to avert the plague.*

ὦς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων  
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην  
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·  
 χερυνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασώων· 450  
 Κλυθὶ μιν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,  
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·  
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τλήμης μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμυνον.  
 ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

*They sacrifice, feast, and go to rest.*

αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυνσαν, 460  
 δόππυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκρυστό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἔτσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470  
 νόμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
 καλὸν αἰδούντες παιήονα, κούροι Ἀχαιῶν,  
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.  
 Ἥμος δ' ἡέλιος κατέδυν, καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

*And at dawn return.*

ἦμος δ' ἡρυγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἔκμενον οὖρον ἔει Ἑκάεργος Ἀπόλλων.  
 οἱ δ' ἰστὸν στήσαντ', ἀνὰ θ' ἰστία λευκὰ πέτασσαν. 480  
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα  
 στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·  
 ἡ δ' ἔθεεν κατὰ κύμα, διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

*Achilles pines in solitude.*

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,  
 Διογενὴς Πηληϊὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,  
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθσκε φίλον κῆρ,  
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

490

*The gods return, and Thetis makes her prayer to Zeus.*

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοιοῦ δυωδεκάτῃ γένητ' ἡώς,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 495  
παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσето κύμα θαλάσσης,  
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·  
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,  
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων  
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλοῦσα,  
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

500

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·  
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505  
ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σὺν πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ·  
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ εἰ τιμῇ.

505

510

*He sits silent: and she prays him a second time to reply.*

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἤψατο γούνων,  
ὥς ἔχει· ἐμπεφυῦῖα, καὶ εἴρετο δευτέρῳ αὐτίς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἐπὶ δέος, ὄφρ' ἐν εἰδῶ,  
ὅσσοι ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

515

*He in wrath bids her depart, for fear of Hera: yet assents  
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 ἦ δὴ λοῖγία ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.  
 ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 521  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθῇς·  
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,  
 οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω. 526

*After he has nodded, and Thetis has gone, he returns to his throne;  
 but Hera, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων· 527  
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος 528  
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530  
 Τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα 531  
 εἰς ἄλλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου, 532  
 Ζεὺς δὲ ἔδον πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν 533  
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη 534  
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535  
 ὃς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρῃ 536  
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς 537  
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος. 538  
 αὐτίκα κερτομολοισι Δία Κρονίωνα προσηύδα· 539  
 Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 540

262 04101

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

*Zeus rebukes her curiosity.*

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους  
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.  
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐτις ἔπειτα  
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων  
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

*She discloses her suspicions of Thetis.*

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·  
καὶ λίην σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ.  
ἀλλὰ μάλ' εὐκτελὸς γὰ φράζεαι ἅσ' ἐθέλησθα.  
νῦν δ' αἰνῶς δείδουκα κατὰ φρένα μή σε παρείπῃ  
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.  
ἡερίῃ γὰρ σοί γε παρέζετο καὶ λάβε γούνων·  
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα  
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

*With angry threats he silences her.*

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω·  
πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

clo

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565  
 μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.  
 ὦς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·  
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·  
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570

*Hephaistos counsels submission :*

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ Ἥρῃ·  
 Ἥ δὴ λοίγια ἔργα τὰδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά, 575  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς  
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
 πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διί, ὅφρα μὴ αὐτε  
 νεικέησι πατήρ, σὺν δ' ἡμῖν δαῖτα τάραξῃ.  
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580  
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.  
 ἀλλὰ σὺν τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
 αὐτίκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.

*Gives her the cup, and warns her by his own punishment  
 to endure.*

ὦς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον  
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585  
 Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,  
 μή σε φίλῃν περ εὐδῶσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι  
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,  
 χραισμῶν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα 590  
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
 ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.  
 "Ὡς φάτο· μείδῃσεν δὲ θεὰ λευκώλενος "Ἥρη· 595  
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,  
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 ὄνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
 ὡς ἴδον "Ἡφαιστον διὰ δώματα ποιπνύοντα. 600

"Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδενέτο δαιτὸς εἴσης,  
 σὺ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,  
 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπλ' καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡέλιοιο, 605  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 ἦχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυνῆς,  
 "Ἡφαιστος, ποίησεν ἰδυίῃσι πρᾶπιδεσσιν.  
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἄστεροπητής,  
 ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνει. 610  
 ἐνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος "Ἥρη.

# THE ILIAD.

## BOOK II.

*Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.*

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἱπποκορυσταὶ  
εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·  
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
Βάσκι' ἴθι, οὐλὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10  
θωρήξαι ἐκέλευε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαργιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφήπται. 15  
ὦς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

*The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.*

καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·  
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν



εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆϊ υἱὶ εἰκώς,  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·  
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

20

Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;  
 οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηεν.  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σευ, ἀνευθεν ἑών, μέγα κήδεται ἡδ' ἐλαίρει.  
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη  
 αἰρεῖτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

25

30

*In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.*

Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ  
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νηπίος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μήδετο ἔργα.  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμῖνας.  
 ἔγρετο δ' ἐξ ὕπνου· θεῖη δέ μιν ἀμφέχυτ' ὁμφῆ.  
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυσε χιτῶνα,  
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον.

35

40

45

εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
Ζητὶ φώως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
αὐτὰρ ὁ κηρύκεσσι λυγυθόγγοισι κέλευσεν,  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

50

*First, however, he calls a council of elders and tells them  
his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἔζε γερόντων,  
Νεστορὴ παρὰ νηὶ Πυλουργέος βασιλῆος·  
τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

55

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφῳ  
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.  
στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·  
εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἱπποδάμοιο;

60

οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,  
ὃ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὃς σευ, ἀνευθεν ἑών, μέγα κήδεται ἥδ' ἐλεαίρει.  
θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται  
ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ἦς ὁ μὲν εἰπὼν  
ῥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

65

70

*He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ἰμεῖς δ' ἄλλοθεν ἄλλος ἐρηγύειν ἐπέεσσιν.

75

*Nestor replies: Another man we had doubted, but the King's dream must be obeyed.*

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·

ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,

80

ψεύδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.

Ἦς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence;  
 Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,

85

σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.

ἥντε ἔθνεα εἰσι μελισσάων ἀδινάων

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἔρχομενάων·

βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·

αἱ μὲν τ' ἔνθα ἄλιν πεποτήηται, αἱ δὲ τε ἔνθα·

90

ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων

ἡϊόνος προπάροιθε βαθείης ἐστιχώωντο

ιλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήκει,  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορῇ, ὑπὸ δέ στεναχίζετο γαῖα, 95  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας  
 κήρυκες βοῶντες ἐρήτουν, εἵποτ' αὐτῆς  
 σχοίατ', ἀκούσειαν δέ Διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δέ καθ' ἔδρας,  
 παυσάμενοι κλαγγῆς· ἀνὰ δέ κρείων Ἀγαμέμνων 100  
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι·  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δέ ἀναξ δῶκεν Πέλοπι πληξίππῃ· 105  
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκε Ἀτρεί, ποιμένι λαῶν·  
 Ἀτρεὺς δέ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·  
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ δ' ἡ εἰρεσιδάμενος ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must  
 return,—disgraced, for the Trojans are fewer than we.

ὦ φίλοι, ἥρωες Δαναοί, θερμάποντες Ἄργος, 110  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδῃσε βαρεῖν·  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεοι ἀπονέεσθαι·  
 νῦν δέ κακὴν ἀπάτην βουλευσατο, καί με κελεύει 115  
 δύσκληα Ἄργος ἰκέσθαι, ὅππῃ πολλὴν ὤλεσα λαόν.  
 [οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλῶν πολιῶν κατέλυσε κάρηνα,  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]  
 αἰσχρὸν γὰρ τότε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.  
 εἴπερ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω,  
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦν·  
 πολλοὶ κεν δεκάδες δευόλατο οἶνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπικούροι 130  
 πολλέων ἐκ πολλῶν ἐγγχέςπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσιν, καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι ἐν ναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135  
 αἱ δέ που ἡμέτεραί τ' ἄλλοχοι καὶ νήπια τέκνα  
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγχιαν.

*The gathering is stirred, like waves or like heads of wheat by  
 the wind, and the Greeks rush to launch their ships.*

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρειεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπακούσαν  
 κινήθη δ' ἀγορή, ὅς κ' κύματα μακρὰ θαλάσσης  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νῆστος τε  
 ὦρ' ἐξ αἰθέας πατρός Διὸς ἐκ νεφελῶν.

*raising*

*500 lines only  
 145*

ὥς δ' ὅτε <sup>mythos</sup> κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχέουσιν·  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
 νῆας ἐπ' ἐσσεύοντο, πτόδων δ' ὑπέμερθε κοινή  
 ἵσταται ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον  
 ἀπτεσθῆναι νηῶν ἢ δ' ἐλκέμεν εἰς ἄλα διαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν  
 οἰκαδεξιέμενων· ὑπὸ δ' ἥρεον ἔρματα νηῶν·

*There might have been mischief; but Hera stirred up Athena  
 to speak to Odysseus.*

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,  
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·

Ἦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀρρυτῶν,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;  
 καὶ δέ κεν εὐχάλλῃ Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἔα νῆας ἄλλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα·  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἐσταότ'· οὐδ' ὅ γε νηὸς εὐστέλμοιο μελαίνης  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.

ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·

*me ur*

*She bids him for shame restrain the men; he runs to obey.*

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175  
καδ δέ κεν εὐχωλὴν Πριάμφῳ καὶ Τρῳσὶ λίποιτε  
'Αργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·  
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον, 180  
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

ὦς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.  
αὐτὸς δ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon, and  
make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέη,  
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
Δαιμόνι', οὗ σε ἔοικε, κακὸν ὥς, δειδίσεσθαι· 190  
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυσ λαούς·  
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·  
νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.  
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195  
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·  
τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐμῇτιετα Ζεὺς.

*the people, more roughly, to be quiet and obey their betters.*

Ὅν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι,  
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200  
οἷ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.  
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανός ἔστω,  
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205  
[σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευήσιν.]

*The people return to the assembly, all but the hideous wretch Thersites,*

Ὦς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε  
αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων  
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
αἰγίαλῳ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210  
Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἑδρας.  
Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,  
ὅς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾗδη,  
μάνψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,  
ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215  
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμα  
κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν  
φοξὸς ἔην κεφαλῇν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220  
τῷ γὰρ νεκελεσκε· τότε αὖτ' Ἀγαμέμνονι δῖον  
ὄξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·



ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590  
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
 κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.  
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595  
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,  
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,  
 ὥς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600  
 Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,  
 σὺ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,  
 Μουσάων θ', αἱ αἶδον ἀμειβόμεναι ὀπὶ καλῇ.  
 Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο, 605  
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,  
 Ἥφαιστος, ποίησεν ἰδνύησι πραπίδεςσιν.  
 Ζεὺς δὲ πρὸς ὃν λέχος ἦν Ὀλύμπιος ἀστεροπητής,  
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610  
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.



# THE ILIAD.

## BOOK II.

*Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.*

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·  
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
τιμῆσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
Βάσκ' ἴθι, οὐλὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10  
θωρήξαι ἔκέλευε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφήπται. 15  
Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

*The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.*

καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·  
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὔδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆϊ υἱὶ ἑοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·  
 τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;  
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρῃ λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδὲ σε λήθῃ  
 αἰρεῖτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

*In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.*

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος· οὐδὲ τὰ ἥδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμῖνας.  
 ἔγρετο δ' ἐξ ὕπνου· θεῖή δέ μιν ἀμφέχυτ' ὁμφῇ.  
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,  
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον.

εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,  
Ζητὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
αὐτὰρ ὁ κηρύκεσσι λυγυθόγγοισι κέλευσεν,  
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.  
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

50

*First, however, he calls a council of elders and tells them  
his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων,  
Νεστορὴ παρὰ νηϊ Πυλολιγενέος βασιλῆος·  
τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

55

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ  
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.  
στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·  
εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο ;

60

οὐ χρὴ παυνύχισιν εὐδειν βουλευφόρον ἄνδρα,  
ὃ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.  
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἡδ' ἐλαίρει.  
θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνυαν

65

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται  
ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—Ὡς ὁ μὲν εἰπὼν  
ῥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

70

*He will make trial of the Greeks' spirit, bidding them sail  
away, while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
ἰωεῖς δ' ἄλλοθεν ἄλλος ἐρπητύειν ἐπέεσσιν.

75

*Nestor replies: Another man we had doubted, but the  
King's dream must be obeyed.*

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,  
ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·  
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.

80

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence;  
Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,  
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί,  
ἥντε ἔθνεα εἰσι μελίσσῶν ἀδινάων  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·  
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·  
αἱ μὲν τ' ἔνθα ἄλῃς πεποτήχεται, αἱ δὲ τε ἔνθα·  
ὥς τῶν ἔθνεα πολλὰ νέων ἀπο καὶ κλισιάων  
ἡϊόνος προπάροιθε βαθείης ἐστιχώωντο

85

90

ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὅσσα δεδήει,  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορή, ὑπὸ δέ στεναχίζετο γαῖα,  
 λαῶν ἰζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας 95  
 κήρυκες βοῶντες ἐρήτυον, εἵποτ' αὐτῆς  
 σχολαί, ἀκούσειαν δέ Διοτρεφῶν βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δέ καθ' ἔδρας,  
 παυσάμενοι κλαγγῆς· ἀνὰ δέ κρείων Ἀγαμέμνων 100  
 ἔστη, σκήπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δέ ἄναξ δῶκεν Πέλοπι πληξίππῳ·  
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105  
 Ἀτρεὺς δέ θηήσκων ἔλιπεν πολύαρνι Θυέστῃ·  
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα·

*and speaks: Zeus will not let us win, as he promised, and we must  
 return,—disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀργος, 110  
 Ζεὺς με μέγα Κρονίδης αἴτῃ ἐνέδῃσεν βαρεῖν·  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρασσεν· εὐτελεστον ἀπονέεσθαι·  
 νῦν δέ κακῇ ἀπάτῃ βουλευσάτο, καί με κελεύει 115  
 διπλῆν Ἀργος ἰκέσθαι, σπεῖ πολὺν ὤλεσα λαόν.  
 [οὐτῷ που Διὶ μέλλει ὑπερμένει φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κύρηναι,  
 ἢ δ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰν οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἀπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὕτω τι πέφανται.

εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν·  
 πολλὰ κεν δεκάδες δευοίαιτο οἰνοχόοιο.

τόσπον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπικούροι 130  
 πολλέων ἐκ πολλῶν ἐγχείσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλου ἐκπέρσαι ἐν ναϊόμενον πτολίεθρον.

ἐννέα δὲ βεβάσσι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλνυνται· 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

*The gathering is stirred, like waves or like heads of wheat by  
 the wind, and the Greeks rush to launch their ships.*

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσιν ὄρειεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπακούσαν  
 κινήθη δ' ἀγορῇ, δις κύματα μακρὰ θαλάσσης  
 πίνοντο· Ἰκαρίοιο, γὰρ μὲν τ' Εὐβόος τε Νάτος τε  
 ὦρ' ἐξ αἰῶος πατὴρ Διὸς ἐκ νεφελῶν.

*raising*

*Phrygian  
 making war*

ὥς δ' ὅτε <sup>μιν</sup> κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,  
 λάβρος ἐπαγίζων, ἐπὶ τ' ἤμναι ἀσταχύεσσιν·  
 ὥς τῶν πᾶσ' ἀγορὴ <sup>ἀντι</sup> κινήθη· τοὶ δ' ἀλάλητ' <sup>ἐν</sup>  
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπέερχε κνήμη <sup>ἀντι</sup>  
 ἵστατ' αἰετομένη· τοὶ δ' ἀλλήλοισι κέλευον <sup>ἐν</sup>  
 ἀπτεσθαι νηῶν ἢ δ' ἐλκεμεν εἰς ἅλα διαν, <sup>ἐν</sup>  
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἵκεν  
 οἰκαδεῖμένον· ὑπὸ δ' ἦρεον ἔρματα νηῶν·

*There might have been mischief; but Hera stirred up Athena  
 to speak to Odysseus.*

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

Ἦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυγῶν,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύγονται· εὐρέα νότα θαλάσσης;  
 καὶ δέ κεν εὐχάολην Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἵης;

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκεμεν ἀμφιελίσσας.

Ὡς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἑσταότ'· οὐδ' ὅ γε νηὸς εὐσέλμοιο μελαίνης  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε·  
 ἀγχού δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·



*She bids him for shame restrain the men; he runs to ody.*

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,  
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175  
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε  
 Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·  
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.  
 "Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon, and  
 make him wroth;*

"Οὐτινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέλη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 Δαιμόνι', οὐ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190  
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἵδρue λαοῦς·  
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.  
 μῇ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195  
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δὲ ἐμῇτιέτα Ζεὺς.

*the people, more roughly, to be quiet and obey their betters.*

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,  
τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200  
οἷ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.  
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανός ἔστω,  
εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205  
[σκῆπτρόν τ' ἥδ' ἐθέμιστας, ἵνα σφίσι βουλεύησι.]

*The people return to the assembly, all but the hideous wretch Thersites,*

Ὡς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε  
αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων  
ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
αἰγυιάλῳ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.  
Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,  
ὅς ῥ' ἔπεα φρεσὶν ᾔσιν ἄκοσμά τε πολλά τε ᾔδη,  
μάνψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,  
ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215  
ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμο  
κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθευ  
φοξὸς ἔην κεφαλῇν, ψεδνὴ δ' ἐπενήροθε λάχνη.  
ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220  
τῷ γὰρ νεικέεσκε· τότε αὖτ' Ἀγαμέμνονι δίφ  
ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

*who reviles Agamemnon for his greed, and the people for their slavishness.*

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἡδὲ χατίζεις ; 225  
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230  
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;  
 ἡὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῳ,  
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεται ; — οὐ μὲν ἔοικεν,  
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235  
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἡὲ καὶ οὐκί·  
 δς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθῆμων·  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

*But Odysseus rebukes and threatens him ;*

Ἦς φάτο νεικέων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης· τῷ δ' ὅκα παρίστατο δῖος Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245  
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημὶ χερείτερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἰλίον ἤλθον.

τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύουσιν, 250  
καί σφιν ὄνειδεά τε προφέρουσιν, νόστον τε φυλάσσοις.  
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
ἣ εὖ ἡὲ κακῶς νοστήσομεν υἱες Ἀχαιῶν.  
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]  
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,  
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπείη,  
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260  
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
πεπληγῶς ἀγορήθεν ἀεικέσσι πληγῇσιν.

*and smites him, so that he sits silenced and weeping, while the  
others begin to laugh.*

ἌΩς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265  
πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·  
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
σκήπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·  
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασσαν· 270  
ὦδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

ἌΩ πόποι, ἦ δὴ μυρὶ' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,  
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·  
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
οὗ θήν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγῆνωρ  
νεικέλειν βασιλῆας ὀνειδείους ἐπέεσσιν.

*Athena marshals the multitude to hear Odysseus.*

ᾯΩς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,  
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσάλατο βουλήν—  
 ὃ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great  
 sign of the snake that ate the sparrow and her brood.*

Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.  
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.  
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὄνπερ ἄελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μέιναντ' ἐπὶ χρόνον, ὅφρα δαῶμεν  
 ἢ ἔτεδν Κάλχας μαντεύεται ἢ καὶ οὐκί. 300  
 εὖ γὰρ δὴ τὸδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσai·

χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο, κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,  
 βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·  
 ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγώτας·  
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·  
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἷον ἐτύχθη. 320

*Whence Calchas had prophesied success in the tenth year.*

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὀψιτέλεστον, οὐ κλέος οὔποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαργιαν.  
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες  
σμερδαλέον κονάβησαν, αὖσάντων ὑπ' Ἀχαιῶν—  
μῦθον ἐπαινῆσαντες Ὀδυσσεύς θεῖοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide the  
host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

ὦ πόποι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε  
νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.  
πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;  
ἐν πυρὶ δὴ βουλαὶ τε γενοίατο, μῆδεά τ' ἀνδρῶν,  
σπονδαὶ τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.

340

αὕτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.  
Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν,  
ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας·

345

τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν  
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—  
πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
γνώμεναι ἣ τε ψεῦδος ὑπόσχεσις, ἥε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον  
Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,  
ἀστράπτων ἐπιδέξι', ἐναλίσιμα σήματα φαίνων.

350

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,  
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

355

ἀπτέσθω ἥς νηὸς εὖσσέλμοιο μελαίνης,  
 δφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.  
 ἀλλὰ, ἄναξ, αὐτός τ' ἐν μήδεο, πείθεό τ' ἄλλω· 360  
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·  
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,  
 γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·  
 γνώσεται δ', ἥ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
 ἥ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370  
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγέ' ἔδωκεν, 375  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα  
 Τρῳσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380  
 νῦν δ' ἔρχεσθ' ἐπὶ δείπνον, ἵνα ξυνάγωμεν Ἀρῃα.  
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δείπνον δότω ὠκυπόδεσσιν,  
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·



ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385  
οὐ γὰρ πανσώλῃ γε μετέσσεται, οὐδ' ἡβαιόν,  
εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
ιδρώσει μέν τευ τελαμών ἀμφὶ στήθεσσι  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' ἡ χεῖρα καμείται· 390  
ιδρώσει δέ τευ ἵππος, εὖξοον ἄρμα τιταίνων.  
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

*The Greeks stir like waves : Agamemnon prepares a sacrifice  
and calls the chiefs.*

ᾠς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον, ὥς ὅτε κύμα 395  
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,  
προβλήτῃ σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.  
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰευγενετῶν, 400  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.  
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·  
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405  
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,  
ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.  
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
βοῦν δὲ περιστῆσάν τε καὶ οὐλοχύτας ἀνέλοντο· 410  
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

*Then offers this prayer.*

Ζεῦ κύδιστε, μέγιστε, κελαϊνεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι  
 πρηνέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.

*They then sacrifice and feast.*

ᾠς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραταίνε Κρονίων·  
 ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,  
 αὔερυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυνψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425  
 σπλάγχχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

*Nestor bids Agamemnon linger not, but gather the host for fight.*

τοῖς ἄρα μύθων ἤρχε Γερῆνιος ἱππότα Νέστωρ·  
 Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δὴθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα. 440  
 Ὡς ἔφατ'· οὐδ' ἀπίθῃσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,  
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

*They assemble, Athena helping to incite them,*

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445  
 θύνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,  
 πάντες ἐϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστῳ  
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδ' ἐμάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥ ἐ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

*like fire in a forest, or flocks of birds, or swarms of flies.*

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455  
 οὖρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·  
 ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
 αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει.  
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι  
 μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦῃτε μυιάων ἀδινάων ἔθνεα πολλὰ,  
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλῆγος ἄγγεα δεύει·  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίφ' ἕσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock : Agamemnon  
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,  
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ἱκελὸς Διὶ τερπικεραύνῳ,  
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσείδάωνι.  
 ἢ ὅτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κέλινῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

*O Muses, aid me to tell the muster !*

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·  
 ἡμεῖς γὰρ θεαὶ ἐστέ, παρεστέ τε, ἵστε τε πάντα, 485  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οἷτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·  
 οὐδ' εἴ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἶεν,  
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490  
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίαιθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.  
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

*The Boeotians.*

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,  
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495  
 οἳ θ' Ἑτρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,  
 Σχοϊνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἑτεωνόν,  
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,  
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
 οἳ τ' Ἑλεῶν' εἶχον ἥδ' Ἄλγην καὶ Πετεῶνα, 500  
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,  
 Κώπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,  
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,  
 οἳ τε Πλάταιαν ἔχον, ἥδ' οἳ Γλίσαντ' ἐνέμοντο,  
 οἳ θ' Ἑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505  
 Ὀγχηστόν θ' ἱερόν, Ποσιδηΐον ἀγλαὸν ἄλσος,  
 οἳ τε πολιστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,  
 Νίσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·  
 τῶν μὲν πεντήκοντα νέες κλον· ἐν δὲ ἐκάστη  
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

*The Minyae-realm : its leaders sons of Ares.*

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰύλμενος, υἱὲς Ἄρης,

οὗς τέκεν Ἀστυόχη, δόμφ' Ἀκτορος Ἀζειδαο,  
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,  
 Ἀρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρη·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

515

*The Phokians.*

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·  
 οἱ Κυνάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,  
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,  
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,  
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἳ τε Αἰλαίαν ἔχον, πηγῆς ἔπι Κηφισοῖο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.  
 οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες·  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

*The Locrians.*

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,  
 μέλων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μέλων· ὀλίγος μὲν ἦν, λινοθώρηξ,  
 ἐγγεῖρή δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·  
 οἱ Κύνον τ' ἐνέμοντ', Ὀπόεντά τε Καλλιαρόν τε,  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινάς,  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο  
 Λοκρῶν, οἱ ναλοῦσι πέρην ἱερῆς Εὐβοίης.

530

535

*The Euboeans.*

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,  
 Χαλκίδα τ' Εἰρέτρίαν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήρωθὸν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,  
οἷ τε Κάρυστον ἔχον, ἥδ' οἱ Στύρα ναιετάασκον·  
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν  
θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσιν·  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 541

*Athens and Salamis.*

Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,  
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ξείδωρος Ἄρουρα,  
καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐνὶ πύλῳ νηῶ·  
ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550  
κῶροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·  
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.  
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ,  
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.  
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555  
τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.  
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.  
[στήσῃ δ' ἄγων, ὧν Ἀθηναίων ἴσταντο φάλαγγες.]

*Argos and the neighboring places.*

Οἱ δ' Ἀργὸς τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,  
ῤυμῖον, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560  
Ἰωλὴν, Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπιδαυρον,  
ῥ' ἔχον Αἰγίναν, Μάσητά τε, κῶροι Ἀχαιῶν·  
αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·  
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565  
Μηκιστέος υἱὸς Ταλαίουρίδαο ἄνακτος.

συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·  
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρον,  
ἄφνειόν τε Κόρινθον, εὐκτιμέναν τε Κλεωνάς, 570  
'Ορνεϊάς τ' ἐνέμοντο, 'Αραιθυρέην τ' ἐρατεινὴν,  
καὶ Σικυῶν, ὅθ' ἄρ' 'Αδρηστος πρῶτ' ἐμβασίλευεν,  
οἷ θ' 'Τπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,  
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,  
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρέϊαν· 575  
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
'Ατρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,  
κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἥρώεσσιν,  
οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

*Sparta and the neighboring places.*

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,  
Βρυσειάς τ' ἐνέμοντο καὶ Αἰγειαὶ ἐρατεινάς,  
οἷ τ' ἄρ' 'Αμύκλας εἶχον, Ἐλος τ', ἔφαλον πτολίεθρον, 585  
οἷ τε Λάαν εἶχον, ἥδ' Οἶτυλον ἀμφενέμοντο·  
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
ἐξήκοντα νέων· ἀπάτερθε δὲ θωρήσσοντο.  
ἐν δ' αὐτὸς κίεν ἥσι προθυμίῃσι πεποιθώς,  
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,



καὶ Θρύον, Ἄλφειοιο πόρον, καὶ ἔκτικτον Αἰπύ,  
καὶ Κυπαρισσήεντα καὶ Ἀμφιγενείαν ἔναιον,  
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι  
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος —  
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ  
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
θεσπεσίην ἀφέλοντο, καὶ ἐκκέλαθον κιθαριστύν — 600  
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·  
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχώωντο.

*Arcadia.*

Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,  
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,  
οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομένον πολύμηλον, 605  
Ῥίπην τε, Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,  
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·  
τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,  
ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610  
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
νῆας εὐσσέλμους, περάαν ἐπὶ οἴνοπα πόντον,  
Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

*Elis and the islands.*

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615  
Ἔσσαν ἐφ' Ἑρμίνην καὶ Μύρσιος ἐσχατόωσα,  
Γέρην τ' Ὀλενίην καὶ Ἀλείσιον ἐντὸς ἑέργει·

τῶν αὖ τεσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,  
 υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·  
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

620

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων  
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος αὐτα·  
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,  
 Φυλείδης, ὃν τίκτε διΐφιλος ἱππότη Φυλεΐς,  
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσαστο, πατρὶ χολωθείς·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

625

630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
 οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,  
 οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο·  
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·  
 τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλτοπάρηοι.

635

#### Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,  
 οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλεον ἥδὲ Πυλὴνην,  
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν —  
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος —  
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

640

*Crete and Rhodes: with the story of Telepolemos.*

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645  
οἳ Κνωσὸν τ' εἶχον, Γόρτυν τε τειχιόεσσαν,  
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,  
Φαιστόν τε Ῥυτίον τε, πόλεις ἐν ναιεταώσας,  
ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650  
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφοντῃ·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε, 655  
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων·  
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίη Ἡρακλείῃ·

τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος, 660  
πέρσας ἄσπεα πολλὰ διοτρεφέων αἰζηῶν.

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,  
ἤδη γηράσκοντα Δικύμνιον, ὅζον Ἄρηος.  
αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας,  
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665  
υἱέες υἱῶνός τε βίης Ἡρακλείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πάσχων·  
τριχθα δὲ ῥέκεθεν καταφυλαδόν, ἧδ' ἐφίληθεν  
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.  
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

*The islands.*

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἶσας,  
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος,

Νιρέυς, δς κάλλιστος ἀνὴρ ὑπὸ Ἰλιον ἦλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·  
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 575

Οἷ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,  
καὶ Κῶν, Εὐρύπυλοιο πόλιν, νήσους τε Καλύδνας·  
τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάσθην,  
Θεσσαλοῦ υἱε δύνω Ἡρακλεΐδαο ἄνακτος·  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο. 680

*Northern Greece.*

Νῦν αὖ τοῦς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,  
οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·  
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·  
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685  
ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·  
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.  
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,  
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690  
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·  
καδ δὲ Μῦνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγγεσιμῶρους,  
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·  
τῆς ὅ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἷ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695  
Δήμητρος τέμενος, Ἰτωνά τε, μητέρα μῆλων,  
ἀγχιάλῳ τ' Ἀντρών' ἠδὲ Πτελεὸν λεχεποῖν·  
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,  
ζῶδς ἐὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.  
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,  
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,  
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705  
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,  
 ἦρωσ Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ ἔκτικμένην Ἰαωλκόν·  
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,  
 Ἀλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·  
 τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,  
 ἐπτα νέων· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα  
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720  
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,  
 Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,  
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·  
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ Μῆδων κόσμησεν, Ὀϊλῆος νόθος υἱός,  
 τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
 οἷ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης· 730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,  
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Ἰφιδάμαν·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχώοντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735  
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,  
 Ὀρθην, Ἡλῶνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·  
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740  
 υἱὸς Πειριθόιοι, τὸν ἀθάνατος τέκετο Ζεὺς —  
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
 ἡματι τῷ, ὅτε φήρας ἐτίσατο λαχνήεντας,  
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσαν —  
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος, 745  
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·  
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,  
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750  
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·  
 ὅς ῥ' ἐς Πηνεῖον προῖει καλλίρροον ὕδωρ·  
 οὐδ' ὃ γε Πηνεῖῳ συμμίσγεται ἀργυροδίνῃ,  
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥ τ' ἔλαιον·  
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατος ἔστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνο υἱός,  
 οἳ περὶ Πηνεῖον καὶ Πήλιον εἰνοσίφυλλον  
 ναέσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

*Which were the best horses, and which the best men.*

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,  
αὐτῶν, ἡδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,  
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐτίσας· 765  
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
ἄμφω θηλείας, φόβον Ἀρηος φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,  
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν  
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,  
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,  
τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775  
λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,  
ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
ἐν κλισίῃς· οἳ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες  
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780  
γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραύνῳ  
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεὶ γαίαν ἱμάσση  
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνᾶς·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο. 785

*Iris, disguised as Polites son of Priam, addresses the Trojans.*

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις  
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.  
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἷσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,  
 δς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσινήταο γέροντος,  
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

*"Enough of words : — marshal the host by tribes."*

᾽Ω γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλλαστος ὄρωρεν.  
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα· 800  
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν  
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστν.  
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·  
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπῆκουροι,  
 ἄλλη δ' ἄλλων γλώσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805  
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

*They muster by the Tomb of Myrine.*

᾽Ως ἔφαθ'· Ἔκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
 πᾶσαι δ' ὠτήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεζοὶ θ' ἰππῆές τε· πολλὸς δ' ὀρυμαγδὸς ὀρώρει. 810  
 Ἔστι δέ τις προπάρειθε πόλιος αἰπεῖα κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περὶδρομος ἔνθα καὶ ἔνθα·  
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,



ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι.

815

*The muster.*

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ  
 Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι  
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάνις Ἀγχίσαο,  
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δὲ Ἀφροδίτη,  
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·  
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱε,  
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,  
 Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.  
 Οἱ δ' Ἀδρηστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λυνοθώρηξ,  
 υἱε δύνω Μέροπος Περκωσίον, ὃς περὶ πάντων  
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

825

830

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,  
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·  
 τῶν αὖθ' Ὀρτακίδης ἦρχ' Ἀσσιος, ὄρχαμος ἀνδρῶν,  
 Ἀσσιος Ὀρτακίδης, δὴν Ἀρίσβηθεν φέρον ἵπποι  
 αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

835

Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων,  
 τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·

840

τῶν ἡρχ' Ἰππόθοός τε Πύλαιός τ', ὄξος Ἀρης,  
νῆε δ' ὡς Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,  
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.

845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
υἱὸς Τροϊζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.

850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,  
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·  
οἳ ῥε Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,  
ἀμφί τε Παρθενιον ποταμὸν κλυτὰ δόματ' ἔναιον  
Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἑρυθίνους.

855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

860

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,  
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μῆοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγήσασθην,  
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Δίμνη,  
οὐ καὶ Μήονας ἦγον ὑπὸ Τμῳλφ γεγαῶτας.

865

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,  
Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγήσασθην,  
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

870

δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν, ἥντε κούρη·  
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν δλεθρον,  
 ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,  
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

# THE ILIAD.

## BOOK III.

*Advance of both forces described.*

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,  
ἥντε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων  
ἀνδράσι Πυγμαλίοισι φόνον καὶ κῆρα φέρουσαι.  
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται.  
οἱ δ' ἄρ' ἴσαν συγῇ μένεα πνείοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

5

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,  
ποιμέσιν οὐ τι φίλῃν, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν.  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοινίσσαλος ὄρνυτ' ἀελλῆς  
ἐρχομένων· μάλα δ' ὄκα διέπρησσον πεδίοιο.

10

*Paris at first advances with show of boldness to the combat;  
then recoils before Menelaos :*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

15

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος  
ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβῶντα,  
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,  
πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25  
σεύνεται ταχέες τε κύνες θαλεροί τ' αἰζηοί·  
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30  
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·  
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεεῖνων.  
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόρθος ἀπέστη *with a cry*  
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
ἄψ δ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρείας, 35  
ὥς αὖτις καθ' ὀμίλον ἔδυν Τρώων ἀγερώχων  
δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.  
τὸν δ' Ἔκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσι·

*for which he is taunted by Hector :*

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,  
αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40  
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,  
ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοὶ  
φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45  
ἢ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσι

πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες  
 ἐξ ἀπλής γαλῆς, νυὸν ἀνδρῶν αἰχμητῶν,  
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;  
 γνολῆς χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55  
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἡ τέ κεν ἤδη  
 λαΐνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.  
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

*whereupon he declares himself ready for the combat.*

Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεις οὐδ' ὑπὲρ αἴσαν,  
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστίν ἀτειρής, 60  
 ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὥς σοι ἐνὶ στήθεσσι νόος ἀτάρβητος ἐστί.  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἢ δὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρηϊφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναλοῖτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

Ἦς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δουρὸς ἑλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,  
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80  
αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,  
which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·  
στεύεται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο  
ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε. 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον 90  
οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτήμαθ' ἑλών εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἥδη  
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100  
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθνήλη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
οἷσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέραν δὲ μέλαιναν,  
ἣν τε καὶ ἡέλω· Διὶ δ' ἡμεῖς οἶσομεν ἄλλον.

*Priam is sent for to assist in ratifying the compact.*

Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.  
αἰεὶ δ' ὄπλοτέρων ἀνδρῶν φρένες ἡρέθονται·  
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 105

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 110

Ἐκτωρ δὲ προτὶ ἄστρῳ δύω κήρυκας ἔπεμπε  
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων  
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἣδ' ἄρν' ἐκέλευεν  
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ. 115

*Iris carries the tidings to Helen,*

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,  
εἰδομένη γαλόφῃ, Ἀντηνορίδαο δάμαρτι,  
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε 125  
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶνων,



οὐς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,  
ἀγχού δ' ἵσταμενη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα  
ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,  
οἱ δὴ νῦν ἕεται σιγῇ (πόλεμος δὲ πέπανται)  
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
μακρῆς ἐγγχείρσι μαχίσσονται περὶ σείο·  
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

*who repairs, attended by her handmaidens, to the Scaean gates;*

Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
ἀνδρός τε προτέραιο καὶ ἄστεος ἡδὲ τοκῆων. 140  
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν  
ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,  
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

*where she excites the admiration of the Trojan counsellors,*

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην  
Δάμπων τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρηος,  
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150  
γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην  
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰείσιν.  
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
 Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς  
 τοιῇδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησιν θεῆς εἰς ὧπα ἔοικεν.  
 ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,  
 μῆδ' ἡμῖν τεκέεσσιν ἵ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the  
 bravest of the Greeks.*

ᾠς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
 δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζεν ἐμέιο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·  
 οὐ τί μοι αἰτή ἐσσί, θεοὶ νύ μοι αἴτιοι εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165

*First, Agamemnon;*

ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὁδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μεῖζονες ἄλλοι ἔασι·  
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
 αἰδοῖός τέ μοι ἐσσι, φίλε ἑκυρέ, δεινός τε·  
 ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅππότε δεῦρο  
 υἱεὶ σφῇ ἐπόμην θάλαμον γνωτούς τε λιποῦσα  
 παιδὰ τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλῆς·  
 οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
δαήρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

Ὡς φάτο, τὸν δ' ὁ γέρων ἠγάσασατο φώνησεν τε·  
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,  
ἦ ῥά νύ τοι πολλοὶ δεδμήματο κούροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,  
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,

οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαργαρίοιο·  
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
ἥματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
ἄλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.

*next, Odysseus ;*

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραίός·  
εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·  
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
τεύχεα μὲν οἳ κείται ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·  
ἀρνεῖω μιν ἐγὼ γε εἵσκω πηγεσιμάλλῃ,  
ὅς τ' οἶων μέγα πῶν διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,  
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τῇν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦν·  
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·  
ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς  
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, *bluntly* 210  
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε *crisply clearly*  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος *(sketchy)*  
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν. *calmly at end* 215  
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς· *available*  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς· 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

*third, Ajax.*

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίός· *valiant* 225  
 τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧὺς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;  
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δία γυναικῶν·  
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλὰκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκουτο.

*As her eyes run over the host, they fail to find Castor and Polydeukes.*

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐν γνοίην καὶ τ' οὖνομα μυθησαίμην· 235  
 δοῖω δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἄγαθον Πολυδεύκεα,  
 αὐτοκασυγνήτω, τῷ μοι μῖα γέλνατο μήτηρ·  
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροιςιν, *εἰς τὸν*  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν *ἡρώων 240*  
 αἰσχεα δειδιότες καὶ ὀνειδεα πόλλ', ἃ μοι ἐστίν. *ἡρώων 240*  
 Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίχοος αἶα *ἡρώων 240*  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

*The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.*

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,  
 ἄσκη ἐν αἰγείῳ· φέρε δὲ κρητήρα φαεινὸν  
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·  
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγγχείρσι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναλοῖμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.

ὣς φάτο, ῥήγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις  
 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνειν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ δὲ διὰ Σκαιῶν πεδίωνδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειρα, 265  
 ἔς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὠρῆντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἄρῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

*Agamemnon prays to Zeus and sacrifices the lambs.*

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,  
 ἥελίος θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπέρερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' εἴκειν,

ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τῖναι οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290  
 αὖθι μένων, εἴως κε τέλος πολέμοιο κιχέλω.

Ἦ, καὶ ἀπὸ στομάχους ἄρῶν τάμε νηλεὲς χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
 ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰευγενέτησιν·  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι, *myself*  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια, *myself*  
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

ᾠς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

*After which Priam returns to the city.*

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
 μαρναμένον φίλον νιδὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἅλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δῖφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσето δῖφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet  
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, ἴδθην μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ὦς ἄρ' ἔφην, πάλLEN δὲ μέγας κορυθαίολος Ἐκτωρ  
ἄψ' ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325  
οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἦχι ἐκάστω  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

*The champions arm themselves;*

αὐτὰρ ὃ γ' ἄμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
ὦς δ' αὕτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.



Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

Ἦς ἔφαθ', "Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δουρὸς ἑλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,  
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80  
αὐτὰρ ὁ μακρὸν αὔσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,  
which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·  
στεύθαι γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο  
ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον 90  
οἷους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἑλών εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν.

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη  
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100  
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,  
ἥῃ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

*Priam is sent for to assist in ratifying the compact.*

Ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνη  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.  
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·  
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 105

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε  
ἐλπόμενοι παύσασθαι διζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 110

Ἐκτωρ δὲ προτὶ ἄστρῳ δύω κήρυκας ἔπεμπε  
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
αὐτὰρ ὁ Ταλθύβιον προτὶ κρείων Ἀγαμέμνων  
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν  
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 115

*Iris carries the tidings to Helen,*

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,  
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικῶν,  
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε 125  
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
Τρῳῶν θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,  
 ἀγγοῦ δ' ἵσταμενη προσέφη πόδας ὠκέα Ἴρις·  
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα  
 ἐν πεδίῳ, ὅλοοιο λιλαιόμενοι πολέμοιο,  
 οἱ δὴ νῦν ἕεται σιγῇ (πόλεμος δὲ πέπανται)  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγγχείρσι μαχίσσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

*who repairs, attended by her handmaids, to the Scaean gates;*

ᾧ εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν  
 ὠρμᾷτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 αἴψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

*where she excites the admiration of the Trojan counsellors,*

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Δάμπων τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150  
 γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην  
 δεινὰ ἐφεζόμενοι ὅπα λειριόεσσιν αἰετοῖσιν  
 τοιοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οί δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,  
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς  
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,  
μηδ' ἡμῖν τεκέεσσ' ἵ τ' ὀπίσσω πῆμα λίποιτο.

160

*and, at Priam's request, points out and calls by name the  
bravest of the Greeks.*

ὣς ἄρ' ἔφην, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἕξεν ἐμεῖο,  
ᾧ φρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·  
οὐ τί μοι αἰτὶ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,  
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

165

*First, Agamemnon;*

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.  
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·  
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
οὐδ' οὕτω γεγαρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικε.

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
αἰδοῖός τέ μοι ἐσσι, φίλε ἑκυρέ, δεινός τε·  
ὥς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο  
νιέει σφ' ἐπ' ὁμήν θάλαμον γνωτούς τε λιπούσα  
παῖδά τε τηλυγέτην καὶ ὁμηλικὴν ἐρατεινήν.  
ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.  
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάξ·  
οὗτός γ' Ἀτρεΐδης, εὐρὺν κρείων Ἀγαμέμνων,

175

ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

ᾧ φάτο, τὸν δ' ὁ γέρον ἡγάσασατο φώνησεν τῷ  
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,  
ἧ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,  
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους,

λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,

οἳ ῥά τότε ἔστρατόωντο παρ' ὄχθας Σαγαρλίου·

καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλέχθην

ἥματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.

*next, Odysseus;*

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·  
εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,

εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·

ἀρνεῖω μιν ἐγὼ γε ἔισκω πηγεσιμάλλῃ,

ὅς τ' ὅτῳ μέγα πῶϋ διέρχεται ἀργεννῶν.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·

οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,

ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,

εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·

ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτές ἔειπες·

ἤδη γὰρ καὶ δευρὸ ποτ' ἦλυθε διὸς Ὀδυσσεὺς

σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, *bluntly* 210  
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε *bluntly clearly*  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος *(askative)*  
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν. *is more of a* 215  
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἵδρεϊ φωτὶ ἑοικώς· *unstable*  
 φαίης κε ζάκοτόν τε τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

*third, Ajax.*

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν· ὁ γεραίός· *valent* 225  
 τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὲς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;  
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·  
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλὰκι μιν ξείνισεν ἀρηΐφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

*As her eyes run over the host, they fail to find Castor and Polydeukes.*

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοῦς,  
οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεῦκα,  
αὐτοκασινγήτω, τῷ μοι μία γέλνατο μήτηρ·

ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, *εὐδὼν*  
νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν *ἔφρον' ἀπὸ*  
αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν. *ἀπὸ τοῦ γυναι*

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἰα  
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

*The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.*

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245

ἄρνε δύο καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,  
ἄσκη ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαινόν  
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·

ῶτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250

Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
ἐς πεδίον καταβῆναι, ἧν ὄρκια πιστὰ τάμητε.  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255

οἱ δ' ἄλλοι φιλόττητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

Ὡς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκάλυψε δ' ἑταίροις  
 ἵππους <sup>for the</sup> ζευγνυμέναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία <sup>οὐκ ἔβη</sup> τένειν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.  
 τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα <sup>fruitful</sup> πουλυβότειρα 265  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὠρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἀγαοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον <sup>pour</sup>  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχυναν. 270  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἄρνων ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

*Agamemnon prays to Zeus and sacrifices the lambs.*

Ζεῦ πάτερ, Ἰδθ' ἔννεπε, μέδ' ἔννεπε, μέγιστε,  
 ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπ' ἐνερθε καμώντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' εἴοικεν,



ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδρῳ πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290  
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἡ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεὶ χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰετιγενέτησιν·  
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι, *μηχανή*  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

ᾧς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

*After which Priam returns to the city.*

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτέρῳ θανάτιο τέλος πεπρωμένον ἐστίν.

Ἡ ῥα, καὶ ἐς δόφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δόφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet  
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
χώρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ᾠς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ 325  
ἄψ' ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.  
οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἦχι ἐκάστω  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

*The champions arm themselves;*

αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσето τεύχεα καλὰ  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουρι· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
ὦς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

ᾠς ἔφαθ', "Εκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,  
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80  
αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,  
which is accepted by the Greeks.*

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·  
στεύεται γάρ τι ἔπος ἐρέειν κορυθαίολος "Εκτωρ.

ᾠς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο  
ἐσσυμένως. "Εκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε. 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον 90  
οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθῆμεναι ἥδη  
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100  
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,  
ἣν τε καὶ ἡελίφ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

*Priam is sent for to assist in ratifying the compact.*

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσεται.  
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·  
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 105

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
ἐλπόμενοι παύσασθαι διζυροῦ πολέμοιο.  
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στήχας, ἐκ δ' ἔβαν αὐτοί,  
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 110

Ἐκτωρ δὲ προτὶ ἄστρῳ δύω κήρυκας ἔπεμπε  
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων  
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἣδ' ἄρν' ἐκέλευεν  
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίφ. 115

*Iris carries the tidings to Helen,*

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,  
εἰδομένη γαλόφ, Ἀντηνορίδαο δάμαρτι,  
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε 125  
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,  
 ἀγγχοῦ δ' ἴσταμενη προσέφη πόδας ὠκέα Ἴρις·  
 Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρουν πολὺδακρυν ἄρηα  
 ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,  
 οἱ δὲ νῦν ἕεται σιγῇ (πόλεμος δὲ πέπνυται)  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπνηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγγείησι μαχίσσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

*who repairs, attended by her handmaidens, to the Scaean gates;*

Ἦς εἰπούσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέροιο καὶ ἄστεος ἥδ' ἐδοκίμων. 140  
 αὐτίκα δ' ἀργεννήσι καλυψαμένη δθόνῃσιν  
 ὠρμαῖ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 αἴψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

*where she excites the admiration of the Trojan counsellors,*

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Δάμπων τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
 γῆραϊ δὲ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150  
 ἐσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην  
 δεινὰ ἐφεζόμενοι ὅπα λειριόεσσιν αἰετοῖσιν.  
 τοιοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,  
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

155

Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς  
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νέεσθω,  
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

160

*and, at Priam's request, points out and calls by name the  
bravest of the Greeks.*

ᾠς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵξευ ἐμεῖο,  
ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·  
οὐ τί μοι αἰτὶν ἔσσι, θεοὶ νύ μοι αἵτιοί εἰσιν,  
οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν·

165

*First, Agamemnon;*

ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·  
καλὸν δ' οὕτω ἐγὼν οὐ πω ἴδον ὀφθαλμοῖσιν,  
οὐδ' οὕτω γεγαρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
αἰδοῖός τέ μοι ἔσσι, φίλε ἑκυρέ, δεινός τε·  
ὡς ὄφελεν θάνατός μοι ἄδειν κακός, ὅπποτε δεῦρο  
νιεί σφ' ἐπόμεν θάλαμον γνωτούς τε λιποῦσα  
παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.  
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτθηκα.  
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾷς·  
οὗτός γ' Ἀτρεΐδης, εὐρὺν κρείων Ἀγαμέμνων,

175

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνῶπιδος, εἴ ποτ' ἔην γε.

ᾠς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·  
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,

ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,

ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους,

λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,

οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαργαρίοιο·

καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην

ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·

ἄλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.

*next, Odysseus ;*

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·  
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστί·

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,

εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὸς δὲ κτίλος ὥς ἐπιπωλείται στίχας ἀνδρῶν·

ἀρνευῶ μιν ἐγὼ γε ἔϊσκω πηγεσιμάλλῃ,

ὅς τ' ὅτῳ μέγα πῶν διέρχεται ἀργεννάων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·

οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,

ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,

εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνὰ.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·

ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες·

ἤδη γὰρ καὶ δευρό ποτ' ἦλυθε διὸς Ὀδυσσεὺς

σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῃ Μενελάῳ.

180  
ἐν τῇ  
ἐκείνῃ  
ἐκείνῃ  
ἐκείνῃ

185

190

195

200

205

ταὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 σπάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, *blunt* 210  
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε  
 παῦρα μὲν, ἀλλὰ μάλα λυγρός, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν.  
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἶδεσκε κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς· *double clearly*  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς· *(abatement)* 220  
 ἀλλ' ὅτε δὴ ὅπα τε μέγαλιν ἐκ στήθεος εἴη  
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες. *valuable*

*third, Ajax.*

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραίός· *valuable* 225  
 τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,  
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;  
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·  
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔστηκε', ἀμφὶ δέ μιν Κρητῶν ἀγροὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος  
 οἶκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.



*As her eyes run over the host, they fail to find Castor and Polydeukes.*

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,  
οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
Κάστορά θ' ἵππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
αὐτοκασιγνήτω, τῷ μοι μίᾳ γείνατο μήτηρ·

ἢ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς,  
ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, *εἰς τὴν*  
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν *ἡμεῖς 240*  
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν. *ἀντὶ τῆς*

ᾠδῆς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα *ἡμεῖς 240*  
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

*The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.*

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245

ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,  
ἄσκῳ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·

ᾧ τρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

ᾠρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων

ἐς πεδίον καταβῆναι, ἣν ὄρκια πιστὰ τάμητε.

αὐτὰρ Ἀλέξανδρος καὶ ἄρητίφίλος Μενέλαος

μακρῆς ἐγχείρησι μαχήσονται ἀμφὶ γυναικί·

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255

οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες

ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται

Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

ὣς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις  
ἵππους ζευγνυμέναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260  
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τένευσ' ὀπίσσω·  
πάρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.  
τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς  
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειρα 265  
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
ἄρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
ἂν δ' Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἀγαοὶ  
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχυναν. 270  
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
ἄρνων ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα  
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

*Agamemnon prays to Zeus and sacrifices the lambs.*

Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,  
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπ' ὀρκον ὁμόσση,  
ἡμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280  
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' εἴοικεν,

ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιο παῖδες  
 τίνοιεν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς  
 αἰδοί μένων, εἴως κε τέλος πολέμοιο κιχέω.

290

Ἦ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεὲς χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν  
 ἔκχεον, ἥδ' εὐχοντο θεοῖς αἰευγενέτησιν·  
 ὧδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

295

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι,  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνειαυ,  
 ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος,  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἅλλοισι δαμεῖεν.

300

ᾠς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

*After which Priam returns to the city.*

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
 μαρναμένον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἅλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

305

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσετο δίφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

310

*Hector and Odysseus measure off the lists, and shake the helmet  
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ᾠς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ  
ἄψ' ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325  
οἱ μὲν ἔπειθ' ἔζοντο κατὰ στήχας, ἥχι ἐκάστω  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

*The champions arm themselves;*

αὐτὰρ δ' ἄμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν 330  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
οἷο κασιγνήτιο Λυκάονος, ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
κρατὶ δ' ἐπ' ἰφθίμῃ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.  
ὦς δ' αὕτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν  
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόμενοι  
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·  
καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ  
σεῖοντ' ἐγχέας ἀλλήλοισιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔειπεν·  
οὐδ' ἔρρηξεν χαλκός, ἀνεγναμμένη δέ οἱ ἀγχμή  
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δευτέρῳ ὤρνυτο χαλκῶ  
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί·

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε  
δίων Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χειρὶ δάμασσον,  
ὅφρα τις ἐρρῆγῃσι καὶ ὀφινυγῶν ἀνθρώπων  
ξεινοδόκον κακὰ ῥέξαι, ὅς κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπέπῳλων προῖει δολιχόσκιον ἔγχος,  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔειπεν.  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·  
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ  
τρίχθ' τε καὶ τετραχθὰ διατρύφειν ἔκπεσε χειρός.  
Ἀτρεΐδης δ' ὦμῳ ξὺν ἰδῶν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος·  
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
νῦν δ' μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος

ἤϊχθη παλάμῃσιν ἐτάσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,

ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς.

ἄγχε δέ μιν πολέκεστος ἱμάς ἀπαλὴν ὑπὸ δειρῇν,

ὅς οἱ ὑπ' ἀνθερώωνος ὄχευς τέτατο τρυφαλείης.

*The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,*

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κύδος,

εἰ μὴ ἄρ' ὄξυ νόησέ Διὸς θυγάτηρ Ἀφροδίτη,

ἧ οἱ ῥῆξεν ἱμάντα βοδὸς ἴφι κταμένοιο.

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χεירὶ παχείῃ.

τὴν μὲν ἔπειθ' ἦρως μετ' εὐκνήμιδας Ἀχαιοῦς

ῥίψ' ἐπιδιόνθας, κόμισαν δ' ἐρήρες ἑταῖροι.

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων

ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη

ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,

καδ' δ' εἰς ἐν θαλάμῳ εὐώδεϊ κηῶεντι.

*whither she summons Helen,*

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανεν

πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαί ἅλις ἦσαν.

χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,

γρητὴ δέ μιν εἰκνία παλαιγενεῖ προσέειπεν,

εἰροκόμῳ, ἧ οἱ Λακεδαιμόνι ναιετοώσῃ

ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.

τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτῃ.

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.

κεῖνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,



κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῶν· 395  
καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
στήθεά θ' ἰμέροεντα καὶ ὄμματα μαρμαίροντα,  
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*who at first resists, but is compelled to comply*

Δαιμονίη, τί με ταῦτα λιλαίειαι ἡπεροπέειν;  
ἢ πῇ με προτέρω πολλῶν εὐ ναιομενάω;  
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,  
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;  
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,  
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;  
ἦ σο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
ἀλλ' αἰεὶ περὶ κείνων ὀΐζει καὶ ἐ φύλασσε,  
εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται, ἢ ὃ γε δούλην.  
κέισε δ' ἐγὼν οὔκ εἰμι (νεμεσσητὸν δέ κεν εἶη)  
κείνου πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω  
πάσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·  
μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα,  
μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,  
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ', ἔδιδεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
βῇ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,  
σιγῇ, πάσας δὲ Τρῶας λάθην· ἥρχε δὲ δαίμων.

*Aphrodite and Helen enter Paris's house.*

Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
ἣ δ' εἰς ὑψοροφον θάλαμον κίε διὰ γυναικῶν.  
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

425

*Helen upbraids her husband with his cowardice.*

Ἦλυθες ἐκ πολέμου· ὥς ὠφέλες αὐτόθ' ὀλέσθαι  
ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
ἦ μὲν δὴ πρὶν γ' εὖχε' ἀρηϊφίλου Μενελάου  
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·  
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον  
ἐξ αὐτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε  
παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ  
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μίχεσθαι  
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.  
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.  
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
κείνων δ' αὐτὶς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.  
ἀλλ' ἄγε δὴ φιλότῃ τραπεύομεν εὐνηθέντε·  
οὐ γάρ πώ ποτέ μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,  
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
νῆσῳ δ' ἐν Κρανῇ ἐμήγην φιλότῃ καὶ εὐνῇ,  
ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.

430

435

440

445



Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.  
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search  
of Paris;*

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφόιτα θηρὶ ἐοικώς,  
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.  
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.  
οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,  
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·

νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·

ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,

ἦ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἥνεον ἄλλοι Ἀχαιοί.

# THE ILIAD.

## BOOK IV.

*The Gods in council.*

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
χρυσέφ' ἐν δαπέδῳ, μετὰ δέ σφισι πτόντια Ἥβη  
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόις δεπάεσσι  
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

*Zeus taunts Hera with her neglect of Menelaos,*

Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5  
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.  
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι 10  
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ  
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,  
καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.  
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

*and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.*

Ἥμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,  
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
ὄρσομεν, ἢ φιλότῃ μετ' ἀμφοτέροισι βάλωμεν.

ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιο τέ παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290  
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεὲς χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
 ἔκχεον, ἥδ' εὐχοντο θεοῖς αἰευγενέτησιν·  
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι, *μηχέβη*  
 ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια, *αὐτὴν*  
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἅλλοισι δαμεῖεν.

ᾠς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκραίαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

*After which Priam returns to the city.*

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἅλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνειν ὀπίσσω·  
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet  
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πᾶλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

ᾠς ἄρ' ἔφαν, πᾶλλον δὲ μέγας κορυθαίολος Ἐκτωρ  
ἄψ' ὀρόων· Πάριος δὲ θεῶς ἐκ κλήρος ὄρουσεν. 325  
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἥχι ἐκάστω  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

*The champions arm themselves;*

αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν 330  
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν  
οἷο κασιγνήτιο Δυκάονος, ἥρμωσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.  
ὦς δ' αὕτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν ἀναμεινύμενοι  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόμενοι ἀναμεινύμενοι  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας ἀναμεινύμενοι  
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς· ἀναμεινύμενοι  
 καὶ ῥ' ἐγγυὲς στήτην διαμετρητῶ ἐνὶ χώρῳ ἀναμεινύμενοι  
 σείοντ' ἐγχέαι· ἀλλήλοισιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος, ἀναμεινύμενος  
 καὶ βάλεν Ἀτρεΐδαν κατ' ἀσπίδα πάντοσ' ἔισιν· ἀναμεινύμενος  
 οὐδ' ἔρρηξεν χαλκός, ἀνεγναμφύη δέ οἱ ἀνχμή ἀναμεινύμενος  
 ἀσπίδι ἐν κρᾶτερῃ. ὁ δὲ δευτέρῳ ὤρνυτο χαλκῶ ἀναμεινύμενος  
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· ἀναμεινύμενος

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε, ἀναμεινύμενος  
 δίδον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον, ἀναμεινύμενος  
 ὄφρα τις ἐρριγῇσιν καὶ ὀψιγόνων ἀνθρώπων ἀναμεινύμενος  
 ξεινοδόκον κακὰ ῥέξαι, ὅ κε φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπέπλων προῖει δολιχόσκιον ἔγχος, ἀναμεινύμενος  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔισιν, ἀναμεινύμενος  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, ἀναμεινύμενος  
 καὶ διὰ θώρηκος πολυδαίδαλου ἡρήρειστο· ἀναμεινύμενος  
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα ἀναμεινύμενος  
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον ἀναμεινύμενος  
 πλῆξεν ἀνασχομένος κόρυθος φάλλον· ἀμφὶ δ' ἄρ' αὐτῷ ἀναμεινύμενος  
 τριχθό τε καὶ τετραχθὰ διατρύφειν ἔκπεσε χειρός, ἀναμεινύμενος  
 Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.

Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος, ἀναμεινύμενος  
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος, ἀναμεινύμενος  
 νῦν δ' μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος ἀναμεινύμενος

ἤϊχθη παλάμφιν ἐτάσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,

ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς·

ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρῇν,

ὅς οἱ ὑπ' ἀνθερέωνος ὄχευς τέτατο τρυφaleίης.

*The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,*

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,

εἰ μὴ ἄρ' ὅξυν νόησέ Διὸς θυγάτηρ Ἀφροδίτη,

ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἴφι κταμένοιο·

κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χεὶρι παχείῃ.

τὴν μὲν ἔπειθ' ἦρας μετ' εὐκνήμιδας Ἀχαιοὺς

ῥῆψ' ἐπιδόνησας, κόμισαν δ' ἐρήρες ἐταῖροι.

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων

ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη

ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,

καδ' δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώντι.

*whither she summons Helen,*

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανεν

πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.

χεὶρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,

γρητὴ δέ μιν εἰκνῖα παλαιγενεῖ προσέειπεν,

εἰροκόμῳ, ἣ οἱ Λακεδαιμόνι ναιετοώσῃ

ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·

τῇ μιν εἰσαμένη προσεφώνεε δι' Ἀφροδίτῃ·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.

κεῖνος δ' ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,

*beauty above*  
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαῖης  
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι<sup>395</sup>ν ὄριεν  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν<sup>396</sup>  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,<sup>sparkling eyes</sup>  
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*who at first resists, but is compelled to comply*

Δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;  
 ἥ πῃ με προτέρω πολλίων εὐ ναιομενάων<sup>long to dwell</sup>  
 ἄξεις ἢ Φρυγίης, ἢ Μηριόνης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης;  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μῆδ' ἔτι σοῖσι πόδεςσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται, ἡ ὅ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἴμι (νεμεσσητὸν δέ κεν εἶη)  
 κείνου πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ·  
 μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τὼς δέ σ' ἀπεχθῆρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα,  
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
 βῇ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,  
 συγῇ, πᾶσας δὲ Τρῳᾶς λάθεν· ἦρχε δὲ δαίμων.



*Aphrodite and Helen enter Paris's house.*

Αἶ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
ἣ δ' εἰς ὑψοροφον θάλαμον κίε διὰ γυναικῶν.  
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
ἅντ' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

425

*Helen upbraids her husband with his cowardice.*

Ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι  
ἀνδρὶ δαμειν κρατερῷ, δς ἐμὸς πρότερος πόσις ἦεν.  
ἦ μὲν δὴ πρὶν γ' εὖχε' ἀρηϊφίλου Μενελάου  
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·  
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον  
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγὼ γε  
παύεσθαι κέλομαι, μὴδὲ ξανθῷ Μενελάῳ  
ἀντίβιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι  
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.

430

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.  
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.  
ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε·  
οὐ γάρ πώ ποτέ μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,  
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
νῆσφ' ἐν Κρανῇ ἐμίγην φιλότῃ καὶ εὐνῇ,  
ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἵμερος αἰρεῖ.

435

440

445



Ἡ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵпет' ἄκοιτις.  
τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search  
of Paris;*

Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,  
εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.  
ἀλλ' οὐ τις δύνατο Τρώων κλειπὼν τ' ἐπικούρων  
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.  
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,  
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455

Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·  
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·  
ὕμεις δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,  
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460

ὧς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἥνεον ἄλλοι Ἀχαιοί.

*Menelaos  
Alexander  
Agamemnon*

# THE ILIAD.

## BOOK IV.

*The Gods in council.*

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
χρυσέφ' ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσι  
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

*Zeus taunts Hera with her neglect of Menelaos,*

Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθίζεμεν Ἥρην 5  
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.  
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορώσαι  
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10  
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει,  
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.  
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

*and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.*

Ἥμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,  
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πῶς τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,  
 αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

*Athena and Hera hear this proposal with indignation,*

ᾠς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20  
 πλησίαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·  
 Ἥρη δ' οὐκ ἔχαδε στήθεος χόλον, ἀλλὰ προσηύδα.

*and the latter protests against the thwarting of her desire,*

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25  
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἡδ' ἀτέλεστον,  
 ἰδρῶ θ' ὃν ἴδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαὸν ἀγειρούση Πριάμῳ κακὰ τοιό τε παισίν.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

*until Zeus consents that she work her will upon the city,*

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30  
 δαιμονίη, τί νῦ σε Πριάμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχές μενεαίνεις  
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;  
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ  
 ἐμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35  
 ἰλλοὺς τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
 ἦρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

*threatening, however, to destroy such of her cities as he may please, in the future, as the price of his concession.*

\* Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40  
 τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάσαι,  
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἑᾶσαι.  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·  
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
 ναιετάουσι πόλεις ἐπιχθονίων ἀνθρώπων, 45  
 τῶν μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.  
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,  
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

*Hera accepts this condition,*

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50  
 ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλεις,  
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·  
 τῶν οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.  
 εἷ περ γὰρ φθονέω τε καὶ οὐκ εἰδὼ διαπέρσαι, 55  
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι,  
 ἀλλὰ χρή καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60  
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,  
 σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφρονται θεοὶ ἄλλοι

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι  
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65  
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

*and Athena is despatched to prevent the fulfilment of the treaty.*

ᾠς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70  
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

ᾠς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα·  
 οἶον δ' ἀστέρα ἦκε Κρόνου πᾶϊς ἀγκυλομήτεω, 75  
 ἥ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν ~~λαῶν~~  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔενται·  
 τῷ εἰκυῖ ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ' δ' ἔθορ' ἐξ μέσσον· θάμβος δ' ἔχεν εἰσορόωντας  
 Τρῳάας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80  
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

Ἥ ρ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ  
 ἔσσεται, ἥ φιλότητα μετ' ἀμφοτέροισι τίθησι  
 Ζεὺς, ὃς τ' ἀνθρώπων ταμὴς πολέμοιο τέτυκται.

*Entering the host of the Trojans in human form, she urges Pandaros to shoot at Menelaos.*

ᾠς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85  
 ἥ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
 Πάνδαρον ἀντίθεον διζήμενη, εἴ που ἐφεύροι.

εὔρε Δυκάονος υἷον ἀμύμονά τε κρατερόν τε  
 ἑσταότ'. ἀμφὶ δέ μιν κρατεράλ στίχες ἀσπιστάων 90  
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσθήποιο ῥοάων.  
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·  
 Ἥ ῥά νύ μοι τι πίθοιο Δυκάονος νιὲ δαΐφρον;  
 τλαίης κεν Μενελάφ ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δέ μάλιστα Ἀλεξάνδρῳ βασιλῇ.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρείος υἷον  
 σῶ βέλει δμηθέντα πυρὴς ἐπιβάντ' ἀλεγεινῆς.  
 ἄλλ' ἄγ' ὅτ' στευσον Μενελάου κυδαλίμοιο, 100  
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστρῳ Ζελείης.

*He is persuaded, makes ready his bow, and lets fly an arrow,*

ὦς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πεῖθεν·  
 αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς 105  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυγχήσας  
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,  
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,  
 μὴ πρὶν ἀναΐξαιαν ἀρήϊοι νῆες Ἀχαιῶν,  
 πρὶν βλήσθαι Μενέλαον ἀρήϊον, Ἀτρείος υἷον. 115  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμηι πικρὸν οὔστον,  
 εὔχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.  
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·  
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.  
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,  
 λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οὔστος 125  
 ὀξυβελὴς καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

*which inflicts a severe, but not fatal, wound.*

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες. κελάθοντο  
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,  
 ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.  
 ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·  
 αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆς  
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.  
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οὔστός·  
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
 ἣ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἵσατο καὶ τῆς.  
 ἀκρότατον δ' ἄρ' οὔστος ἐπέγραψε χροά φωτός·  
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140  
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικα μίηνῃ  
 Μηρονίς ἢ Κάειρα, παρηΐον ἔμμεναι ἵππων·  
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
 ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145  
τοιοί τοι, Μενέλαε, μίανθην αἵματι μηροί  
εὐφύες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

*Agamemnon is struck with dismay,*

ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·  
ρίγησεν δὲ καὶ αὐτὸς ἀρηίφίλος Μενέλαος. 150  
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,  
ἄσφοδρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων  
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκ' ἔταμνον, 155  
οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν.  
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
εἰ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160  
ἔκ τε καὶ ὁψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο, 165  
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναιῶν,  
αὐτὸς ἐπιστείησιν ἐρεμνὴν αἰγίδα πᾶσι  
τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170  
καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·



κὰδ δέ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιμεν  
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορέοντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·  
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθαδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180  
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.

*but is re-assured by Menelaos,*

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·  
 θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.  
 οὐκ ἐν καιρίῳ ὅξ' ἐν πάγῃ βέλος, ἀλλὰ πάροικεν 185  
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε  
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 αἰ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·  
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190  
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

*and despatches Talithybios to bring the physician Machaon.*

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·  
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,  
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρεὺς υἱόν, 195  
 ὃν τις οἶστεύσας ἔβαλεν τόξων εὖ εἰδὼς  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.  
 Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200  
 ἑσταότ'. ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.  
 ἄγχου δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

*Machaon is found, and dresses the wound of Menelaos.*

Ὅρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,  
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205  
 ὃν τις οἴστευσας ἔβαλεν τόξων εὖ εἰδὼς  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.  
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·  
 βὰν δ' ἵεναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγιγέραθ' ὅσσοι ἄριστοι  
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,  
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·  
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.  
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε 215  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμουν ἄνδρες.  
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,  
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

*Meanwhile, for the Trojans have renewed the combat, Agamemnon  
 exhorts the leaders of the Greeks.*

Ὅφρα τοὶ ἀμφεπέποντο βοῇν ἀγαθὸν Μενέλαον, 220  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.  
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225  
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας  
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·  
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν  
 γυνία λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230  
 αὐτὰρ ὁ πεζὸς ἑὼν ἐπεπωλείτο στίχας ἀνδρῶν.

*He encourages the zealous,*

Καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπάλων,  
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·  
 Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·  
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235  
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
 τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,  
 ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

*and upbraids the sluggish.*

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
 τοὺς μάλα νεικεῖσκε χολωτοῖσιν ἐπέεσσιν·  
 Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;  
 τίφθ' οὕτως ἔστητε τεθηπότες ἢ τε νεβροί,  
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
 ἐστάσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245  
 ὧς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.  
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
 εἰρύατ' εὐπρυμνοὶ, πολίης ἐπὶ θινὶ θαλάσσης,  
 ὄφρα ἴδῃτ', αἶ κ' ὕμνιν ὑπέρσχη χεῖρα Κρονίων;

ὦς ὃ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250  
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.  
 οἱ δ' ἀμφ' Ἴδομενῆα δαΐφρονα θωρήσσοντο·  
 Ἴδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκήν,  
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.  
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255  
 αὐτίκα δ' Ἴδομενῆα προσηύδα μειλιχίοισιν·

*Exhorting single leaders, he comes first to Idomeneus ;*

Ἴδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπόλων  
 ἦμὲν ἐνὶ πτολέμφῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ  
 ἦδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260  
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ  
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ  
 ἕστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγη.  
 ἀλλ' ὅρσευ πόλεμόνδ', οἷος πάρος εὖχεαι εἶναι.  
 Τὸν δ' αὖτ' Ἴδομενεὺς, Κρητῶν ἀγός, ἀντίον ἤυδα· 265  
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος  
 ἕσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
 ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοὺς,  
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν  
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270  
 ἕσσετ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

*next, to the Ajaces ;*

ὦς ἔφατ' Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.  
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἴπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275  
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·  
 τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἤντε πίσσα  
 φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,  
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·  
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280  
 δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες  
 κυάναι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 Αἰαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·  
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος. 290  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

*next, to Nestor;*

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους.  
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλῶν ἀγορητήν,  
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἴμονα τε κρείοντα Βίαντά τε, ποιμένα λαῶν.  
 ἵππησας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300  
 ἵππευσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις ἱπποσύνη τε καὶ ἡνιόχῃ πεποιθὼς  
οἶος πρόθ' ἄλλων μεμῶτω Τρώεσσι μάχεσθαι,  
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305  
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,  
ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτω.  
ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον  
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

ᾧΩς ὁ γέρων ᾠτρυνε πάλαι πολέμων εὖ εἰδώς. 310  
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧΩ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.  
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315  
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·  
Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς  
ὥς ἔμεν, ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.  
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.  
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω  
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
αἰχμὰς δ' αἰχμᾶσσοῦσι νεώτεροι, οἳ περ ἐμείο  
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν. 325

*next, to Menestheus,*

ᾧΩς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.  
εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον  
ἔσταότ', ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

*and to Odysseus,*

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330  
 ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κίνυντο φύλαγγες  
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες  
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335  
 τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

᾿Ω υἱὲ Πετewώ, διοτρεφέος βασιλῆος,  
 καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,  
 τίπτε καταπτώσσοντες ἀφέστατε, μῖμνετε δ' ἄλλους; 340  
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἐόντας  
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι.  
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,  
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάρειθε μαχοίατο νηλεῖ χαλκῷ.

*who resents Agamemnon's rebuke.*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππὸτ' Ἀχαιοὶ  
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρῃα;  
 ὄψεαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμῆλη,  
 Τηλεμάχιο φίλον πατέρα προμάχοισι μινύεντα  
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάξεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,  
ὥς γινῶ χωρόμενοι· πάλιν δ' ὃ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·  
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.  
ἄλλ' ἴθι, ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν  
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

*He reproves Diomedes for want of zeal, and bids him imitate the  
example of his father Tydeus,*

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365  
ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·  
πάρ δέ οἱ ἐστήκει Σθένης, Κapaνήϊος υἱός.  
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370  
τί πτώσσεις, τί δ' ὀπιτεύεις πολέμοιο γεφύρας;  
οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,  
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,  
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε  
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

*whose exploits he recounts at length.*

Ἡ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας  
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.  
οἱ δὲ τότε ἑστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,  
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.  
οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380



ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
 οἱ δ' ἐπεὶ οὖν ὄχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,  
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385  
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.  
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἵππηλάτα Τυδεὺς  
 τάρβει, μῦνος ἔων πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 ῥῆιδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390  
 οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἕππων,  
 ἀψ' ἀναερχομένῳ πυκινὸν λόχον εἰσαν ἄγοντες,  
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,  
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμός Πολυφόντης. 395  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·  
 πάντας ἔπεφν', ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.  
 τοῖος ἦεν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 γείνατο εἰο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω. 400  
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης  
 αἰδεσθεὶς βασιλῆος ἐνὶ πῇν αἰδοίοιο.  
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

*Sthenelos repels Agamemnon's imputations.*

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπῆιν.  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405  
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο  
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,  
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.  
τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ. 410

*But Diomedes justifies Agamemnon's reproach, in view of its motive, though it fall upon himself.*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.  
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,  
ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·  
τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415  
Τρῶας δρώσωσιν ἔλωσ' τε Ἴλιον ἱρήν,  
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἥ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·  
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420  
ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

*The advance of the two armies is now described.*

ᾧ δ' ὅτ' ἐν αἰγιαλῷ πολυχηεῖ κύμα θαλάσσης  
ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·  
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425  
κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλδος ἄχνην·  
ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος  
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης  
τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν) 430  
συγγῇ δευδιότες σημάντορας· ἀμφὶ δὲ πᾶσι  
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένονι ἐστιχόωντο.  
Τρῶες δ', ὥς τ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
 ἀζηχῆς μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435  
 ὧς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.

*The Trojans are led by Ares; the Greeks by Athena.*

᾽Ωρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440  
 Ἄρεος ἀνδροφόνιο κασιγνήτῃ ἐτάρῃ τε,  
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω  
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

*The combat begins and results unfavorably for the Trojans.*

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,  
 σύν ῥ' ἔβαλον ῥινοῦς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρῶμαχδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρῖοι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·  
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε παιμήν· 455  
 ὧς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

*The slaughter is begun by Antilochos, the son of Nestor,*

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 ἥριπε δ' ὥς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·  
 ἔλκε δ' ὑπ' ἐκ βελέων, λελητημένος ὄφρα τάχιστα 465  
 τεύχεα συλῆσει· μῖνυνθα δέ οἱ γένεθ' ὀρμή.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λύσε δέ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς  
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

*and continued by Ajax, son of Telamon,*

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἦϊθέον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδηθεν κατιοῦσα παρ' ὄχθῃσιν Σιμόεντος 475  
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βύλε στήθος παρὰ μαζὸν 480  
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος  
 ἦλθεν· ὃ δ' ἐν κούρῃσι χαμαὶ πέσεν αἰγειρος ὥς,  
 ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη  
 λείῃ, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·  
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485  
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἡ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας.)  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ  
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490  
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἐταῖρον,  
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·  
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

*and by Odysseus,*

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495  
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρί φαεινῷ  
 ἄμφι ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,  
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκῶντα,  
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρί  
 κόρσην· ἡ δ' ἐτέριοιο διὰ κροτάφιοι πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε.  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαλδιμος Ἔκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων  
 Περγᾶμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

*until the Trojans are rallied by Apollo.*

Ὅρυσθ' ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης  
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος πάϊς ἡῤκομοιο,  
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
ᾠρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515  
ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.  
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι  
κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὼς ἀνδρῶν,  
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνύθεν εἰληλούθει· 520  
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναΐδης  
ἄχρῃς ἀπηλοΐησεν· ὁ δ' ὕπτιος ἐν κονίησι  
κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
θυμὸν ἀποπνεύων, ὁ δ' ἐπέδραμεν ὃς ῥ' ἐβαλέν περ  
Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525  
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κύλυψε.

*The book closes with the slaughter of Peiroos, chief of the Thracians.*

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
στέρνου ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.  
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξύ, 530  
τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι  
Θρηϊκὲς ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,  
οἳ ἐ μέγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγαυὸν  
ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535  
ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,  
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

*Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,  
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξεϊ χαλκῷ  
 δινεύει κατὰ μέσσον ἄγοι δέ ἐ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.*

540

# THE ILIAD.

## BOOK V.

*Athena endues Diomedes with might, and sends him into the fray.*

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
δῶκε μένος καὶ θάρσος, ἔν' ἐκδηλος μετὰ πᾶσιν  
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.  
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκύματον πῦρ,  
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5  
λαμπρὸν παμφαίνῃσι λελουμένος Ὀκεανοῖο·  
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,  
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

*Phegeus falls, and Idaios flees before him.*

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
ἱρεὺς Ἥφαιστοιο· δύω δέ οἱ υἱέες ἦστην, 10  
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.  
τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·  
τῷ μὲν ἀφ' ἵπποιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15  
Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερόν ἦλυθ' ἀκωκῇ  
ἔγχος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ  
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,  
ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.  
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δέφρον, 20



οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
ἀλλ' "Ηφαιστος ἔρυτο, σώωσε δὲ νυκτὶ καλύψας,  
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.  
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς  
δῶκεν ἐταίροισιν κατὰγειν κοίλας ἐπὶ νῆας.

25

*Athena next persuades Ares to retire from the fray.*

Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον υἷε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,  
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη  
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·  
Ἄρες, Ἄρες βροτολογιγέ, μαιφόνε, τειχεσιπλήτα,  
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς  
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;  
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

30

*The Trojans retire, and many are slain: Odios,*

ὦς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.  
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,  
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἀρχὸν Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·  
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

35

40

*Phaistos and Scamandrios,*

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν  
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἴδομενεὺς δουρὶ κλυτὸς ἔγχει μακρῷ 45  
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·  
 ἤριπτε δ' ἐξ ὀχέων, στυγερός δ' ἄρα μιν σκότος εἶλε.  
 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλουν θεράποντες·  
 υἱὸν δὲ Στροφίῳ Σκαμάνδριον, αἴμονα θήρης 50  
 Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι,  
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ  
 βάλλειν ἄγρια πάντα, τά τε τρέφει οὖρεσιν ὕλη.  
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,  
 οὐδὲ ἐκηβολαίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·  
 ἀλλὰ μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος 55  
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί.  
 [ὥμων μεσσηγύς, οἷα δὲ στήθεσφιν ἔλασσεν.]  
 ἤριπτε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

*Pherēklos,*

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν 60  
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα  
 τεύχειν· ἔθοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας  
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο  
 οἷ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.  
 τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65  
 βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ  
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.  
 γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.

*Pedaĩos,*

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
 ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε δῖα Θεανῶ 70

Ἰσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.  
 τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν  
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὅξεί δουρί·  
 ἀντικρὺ δ' ἄν' ὀδοντας ὑπὸ γλῶσσαν τάμε χαλκός.  
 ἦριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

*Hyphsenor.*

Εὐρύπυλος δ' Εὐαιμονίδης Ἐψήνορα δῖον,  
 υἷον ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου  
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,  
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80  
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.  
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

*Diomedé signalizes himself beyond all others in the slaughter of the Trojans.*

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·  
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85  
 ἥ ἐ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς·  
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικώς  
 χειμάρρῳ, ὃς τ' ὄκα ῥέων ἐκέδασσε γεφύρας.  
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανώσων,  
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.  
 ὧς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

*He is wounded by Pandaros,*

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95  
 θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,  
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,  
 θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς οἰστός·  
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100  
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Ὅρυσθε Τρῶες μεγάλθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφηνι  
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με  
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν. 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' δύμασεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν  
 ἔστη, καὶ Σθέnelον προσέφη, Καπανηΐον υἱόν·

Ὅρσο πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,  
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν. 110

Ὡς ἄρ' ἔφη, Σθέnelος δὲ καθ' ἵππων ἄλτο χαμᾶζε,  
 πὰρ δὲ στὰς βέλος ὦκ' διαμπερὲς ἐξέρυσ' ὦμον.  
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.  
 δὴ τότε ἔπειτ' ἥρᾳτο βοῇν ἀγαθὸς Διομήδης·

*but, on prayer to Athena, is miraculously restored, and enters the  
 combat with new fury.*

Κλύθι μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115  
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
 δῆθ' ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη·  
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεὸς ἐλθεῖν,  
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι  
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φῶος ἡελίοιο. 120

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
γνῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·  
ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·  
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125  
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·  
ἀχλὺν δ' αὖ τοι ἅπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,  
ὄφρ' εὖ γιννώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.  
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,  
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130  
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·  
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135  
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,  
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄτεσσι  
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσει·  
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140  
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,  
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·  
ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

*He slays Astynooos and Hyφείρον, Xanthos and Thoon, Echemmon  
and Chromios.*

Ἐνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,  
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145  
τὸν δ' ἔτερον ξίφει μεγάλῳ κληῖδα παρ' ὤμων  
πλήξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νώτου.

τοὺς μὲν ἔασ' ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύιδον,  
 υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος,  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε.  
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,  
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,  
 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155  
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε  
 δέξατο· χηρωσται δὲ διὰ κτήσιν दाτέοντο.  
 ἔνθ' υἱας Πριάμοιο δῶα λάβε Δαρδανίδαο,  
 εἰν ἐνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε. 160  
 ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξη  
 πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,  
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἷος  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain why  
 he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.  
 εὖρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε,  
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤυδα· 170  
 Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οὔστοι  
 καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;  
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.  
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

ὅς τις ὄδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἔοργε 175  
 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν,  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

*Pandaros describes how he has recently wounded Diomedes; but cannot engage in hand-to-hand combat with him, for lack of a chariot.*

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων, 180  
 Τυδείδῃ μιν ἐγὼ γε δαΐφρονι πάντα εἴσκω,  
 ἄσπιδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.  
 εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,  
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185  
 ἔστηκε· ἀθανάτων νεφέλῃ εἰλυμένος ὤμους,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλλον ὤμον  
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·  
 καὶ μιν ἐγὼ γ' ἐφάμην 'Αἰδωνῇ προΐάψειν, 190  
 ἔμψης δ' οὐκ ἐδάμασσα· θεὸς νῦ τίς ἐστι κοτήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαΐην·  
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195  
 ἐστάσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·  
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα  
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200

ἄλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν.  
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.  
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα  
 τόξοισιν πῖσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν  
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἡματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210  
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίφ.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215  
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

*Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.*

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἡὔδα·  
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220  
 ἄλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι  
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἠδὲ φέβεσθαι·  
 τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225  
 ἄλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·  
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.



Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἥνια καὶ τεῶ ἵππῳ· 230  
 μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.  
 μὴ τῷ μὲν δέισαντε ματήσεται, οὐδ' ἐθέλητον  
 ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς 235  
 αὐτῷ τε κτεῖνη καὶ ἐλάσση μώνυχας ἵππους,  
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξείι δουρί.

*Sthenelos warns Diomedes not to encounter two such mighty chiefs.*

ᾠς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὁκέας ἵππους. 240  
 τοὺς δὲ ἶδε Σθέnelος, Καπανήϊος ἀγλαὸς υἱός,  
 αἴψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·  
 Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὁρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245  
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·  
 Αἰνείας δ' υἱὸς μεγαλήτορος Ἀχγίλοιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.  
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω  
 θύνη διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης. 250

*But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἄλυσκάζοντι μάχεσθαι  
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·  
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255  
ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἐῶ Παλλὰς Ἀθήνη.  
τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι  
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·  
Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.  
τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265  
δῶχ' υἱος ποιῶν Γανυμήδεος, οὐνεκ' ἄριστοι  
ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε.  
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,  
λάβρην Λαομέδοντος ὑποσχὼν θήλεας ἵππους·  
τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270  
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,  
τῷ δὲ δὴν Αἰνεία δῶκεν, μῆστωρε φόβοιο.  
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

*Pandarus begins the combat by discharging his spear, but without effect.*

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ·  
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς δῖστός·  
νῦν αὖτ' ἐγγεῇ πειράσομαι, αἶ κε τύχωμι.

Ἡ ῥα, καὶ ἀμπεπαλὼν προῖται δολιχόσκιον ἔγχος, 280  
καὶ βύλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ  
αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.  
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω  
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

*Diomedes slays Pandaros and disables Aeneas, who is rescued by  
Aphrodite.*

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' ὅτω  
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα  
αἵματος αἶσαι Ἄρῃα, ταλαύρινον πολεμιστήν.

Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290  
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
τοῦ δ' ἀπὸ μὲν γλώσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,  
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.  
ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295  
ώκύποδες· τοῦ δ' αἰθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
δείσας μή πως οἱ ἐρυσαίαιτο νεκρὸν Ἀχαιοί.  
ἀμφὶ δ' ἄρ' αὐτῷ βαίνει λέων ὥς ἄλκι πεποιθώς,  
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσῃν 300  
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,  
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ  
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,  
οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλ्लε καὶ οἶος.  
τῷ βάλεν Αἰνείαιο κατ' ἰσχίον, ἔνθα τε μηρὸς 305  
ἰσχύφ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·  
 ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως  
 ἔστη γυνὺξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ  
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 μήτηρ, ἣ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·  
 ἀμφὶ δ' ἔδν φίλον υἱὸν ἐχέυατο πῆχες λευκῶ,  
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315  
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

*Sthenelos possesses himself of Aeneas's steeds, sends them to the ships,  
 and returns to Diomedes, who pursues and wounds Aphrodite.*

Ἦ μὲν ἔδν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·  
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων  
 τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης· 320  
 ἀλλ' ὃ γε τοὺς μὲν εἰὺς ἠρύκακε μώνυχας ἵππους  
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τεύνας,  
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.  
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325  
 τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,  
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως  
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,  
 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους  
 ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπ' ὤχετο νηλεὶ χαλκῷ, 330  
 γυγνώσκων ὃ τ' ἀναλκις ἔην θεός, οὐδὲ θεάων  
 τάων, αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὄμιλον ὑπάζων,  
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ  
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,  
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340  
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,  
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

*The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.*

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων  
 κυανὴν νεφέλην, μή τις Δαναῶν ταχυνώλων 345  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν ἄῤσε βοὴν ἀγαθὸς Διομήδης·  
 Εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·  
 ἦ οὐχ αἴλις ὅττι γυναικάς ἀνάλκιδας ἠπεροπεύεις;  
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' ὅτω 350  
 ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθηαι.  
 ὦς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.  
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδήμενος ἔξαγ' ὀμίλου  
 ἀχθομένην ὀδύνῃσι· μελαινετο δὲ χροά καλόν.  
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρου Ἀρηά 355  
 ἥμενον. ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππου.  
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο  
 πολλὰ λισσομένη χρυσάμπυκας ᾗτεεν ἵππους·

*Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.*

Φίλε κασίγηντε, κόμισαί τέ με δὸς δέ μοι ἵππους,  
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360  
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,  
 Τυδείδης, δς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.  
 Ὡς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους.  
 ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.  
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσὶ, 365  
 μάλιστα δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.  
 ἐνθ' ἵππους ἔστησε ποδὴννεμος ὠκέα Ἴρις  
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·  
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370  
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.  
 χειρὶ τέ μιν κατέρεξε ξένος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals : Ares, Hera, Hades.*

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραυνίωνων  
 μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;  
 Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375  
 οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,  
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,  
 Αἰνείαν, δς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,  
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται. 380  
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·

τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.  
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385  
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.  
 χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας.  
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,  
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390  
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.  
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς πᾶϊς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνῆκεστον λάβεν ἄλγος.  
 τλή δ' Ἀτδης ἐν τοῖσι πελώριος ὤκυν οἷστόν, 395  
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἁέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστὸς  
 ὦμφ ἐν στιβαρῶ ἡλήλατο, κῆδε δὲ θυμόν. 400  
 τῶ δ' ἐπὶ Παιῶν ὀδυνήφατα φάρμακα πάσσων  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός, γ' ἐτέτυκτο.  
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἷσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.

*She explains that the present assault was instigated by Athena, and  
 heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθῆνη· 405  
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τι μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.  
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410  
 φραζέσθω μὴ τίς οἱ ἀμείνων σείῳ μάχηται,  
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,  
 ἐκ ὕπνου γοώουσα φίλους οἰκῆας ἐγείρῃ,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415  
 Ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·  
 ἄλθετο χεῖρ, ὀδύναί δὲ κατηπιόωντο βαρεῖαι.

*Athena and Hera banter Zeus upon Aphrodite's discomfiture,*

Αἰ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη  
 κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.  
 τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη· 420  
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;  
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα  
 Τρῶσιν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,  
 τῶν τινα καρρῆζουσα Ἀχαιϊάδων εὐπέπλων  
 πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425  
 Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

*who counsels Aphrodite to leave war to Ares and Athena.*

Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆια ἔργα,  
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,  
 ταῦτα δ' Ἀρηϊοφὶ καὶ Ἀθήνῃ πάντα μελήσει. 430

*Diomedes attacks Aeneas, now under the protection of Apollo, but is repelled by the god with savage warning.*

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.  
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,



γυγνώσκων δ' οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ  
 Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,  
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μὴδὲ θεοῖσιν 440  
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῶλον ὁμοίων  
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω  
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.  
 Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445  
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·  
 ἦ τοι τὸν Δητῷ τε καὶ Ἀρτεμῖς ἰοχέαιρα  
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among  
 the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων  
 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον, 450  
 ἀμφὶ δ' ἄρ' εἰδῶλφ Τρῶες καὶ δῖοι Ἀχαιοὶ  
 δῶνουν ἀλλήλων ἀμφὶ στήθεσσι βοείας  
 ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·  
 Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλῆτα, 455  
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν  
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;  
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.

*who re-animates the Trojans.*

ἽΩς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460  
Τρῳᾶς δὲ στίχας οὐλὸς Ἄρης ὥτρυνε μετελθὼν  
εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·  
νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

ἽΩ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,  
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465  
ἢ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῆσι μάχωνται;  
κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,  
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

ἽΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470  
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

*Sarpedon reproaches Hector, contrasting his remissness with his own sacrifices and courage.*

Ἑκτορ, πῇ δὴ τοι μένος οἷχεται, ὃ πρὶν ἔχεσκες;  
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων  
οἷος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.  
τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475  
ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·  
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.  
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μάλα τηλόθεν ἦκω·  
τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι,  
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480  
καὶ δὲ κτήματα πολλὰ, τά τ' ἔλδεται, ὅς κ' ἐπιδευής.  
ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,  
οἷόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·

τῆν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.  
 μὴ πῶς, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων  
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

*Hector feels the reproach, enters again the combat, and rallies the Trojans.*

Ὡς φάτο Σαρπηδών, δάκε δὲ φρένας Ἐκτορι μῦθος.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ, 495  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.  
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς  
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·  
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ  
 λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν  
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,  
 ἅψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς· 505  
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα  
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρῶεσσιν ἀρήγων,  
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραιαίνειν ἐφετμὰς  
 Φοίβου Ἀπόλλωνος χρυσασόρου, ὅς μιν ἀνώγει  
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην 510  
 οἰχομένην· ἥ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνείαν μάλα πίνονος ἐξ ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.  
 οὐ γὰρ ἔα πόνος ἄλλος, δν ἀργυρότοξος ἔγειρεν  
 Ἄρης τε βροτολογυὸς Ἔρις τ' ἄμοτον μεμαυῖα.

*On the other hand, the leaders of the Greeks, the Ajaces, Odysseus,  
 and Diomedes, rally their men.*

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων  
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν  
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλον  
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιόεντα 525  
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·  
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

*Agamemnon exhorts the host, and slays Deïkoon.*

Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·  
 ὦ φίλοι, ἄνδρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530  
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·  
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.  
 Ἢ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,  
 Αἰνείῳ ἔταρον μεγαθύμου, Δηϊκόωντα  
 Περγασίδην, δν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535  
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βύλε κρείων Ἀγαμέμνων·  
 ἢ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἷσατο χαλκός,  
 νειαιρῇ δ' ἐν γαστρὶ διὰ ζωστήῃρος ἔλασσε.  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

*Aeneas slays Krethos and Orsilochos.*

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
 υἱὲ Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.  
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ  
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο  
 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545  
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·  
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλῃμον,  
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,  
 Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.  
 τῷ μὲν ἄρ' ἠβήσαντε μελαινώων ἐπὶ νηῶν 550  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀρείοισιν ἐπέσθην,  
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν  
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555  
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα  
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὰ  
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξείῃ χαλκῷ·  
 τοίω τῷ χεیرهσσιν ὑπ' Αἰνείῳ δαμέντε  
 καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι. 560

*Pity at their fate touches Menelaos, and he seeks, aided by Antilochos, to avenge them.*

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφίλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,  
 σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐαιο δαμείῃ.  
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν  
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.  
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα  
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·  
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570  
 Αἰνεΐας δ' οὐ μείνε θοός περ ἔων πολεμιστής,  
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.  
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
 τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,  
 αὐτὰ δὲ στρεφθέντε μετὰ πρῶτοις μαχέσθην. 575  
 Ἐνθα Πυλαιομένεα ἐλέτην ἀτάλαντον Ἄρηϊ,  
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν·  
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρὶ κλειτὸς Μενέλαος  
 ἔστασ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·  
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580  
 ἐσθλὸν Ἀτυμνιάδην (ὃ δ' ὑπέστρεφε μώνυχας ἵππους)  
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.  
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·  
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585  
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.  
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,  
 ὄφρ' ἵππῳ πλῆξαντε χαμαὶ βάλον ἐν κονίῃσι,  
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

*This brings Hector into the fray. He is attended by Ares; and the Greeks, including Diomedes, shrink back,*

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὧρτο δ' ἐπ' αὐτοὺς 590  
 κεκληγγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι Ἐννώ,  
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,  
 Ἀρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,  
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.  
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
 στήνῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,  
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,  
 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἔκτορα δῖον  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, δς λουγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κείνος Ἀρης βροτῷ ἀνδρὶ ἐοικώς.  
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605  
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφὶ μάχεσθαι.

Ὡς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἔνθ' Ἔκτωρ δύω φῶτε κατέκτανεν εἰδότε χάρμης,  
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιλιὸν τε.

*except Ajax, son of Telamon, who slays Amphiös, and strives  
 to despoil his corpse.*

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας. 610  
 στήνῃ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαιινῷ,  
 καὶ βάλεν Ἀμφίον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ  
 ναῖε πολυκτῆμων πολυλήϊος. ἀλλὰ ἐ μοῖρα  
 ἦγ' ἐπικουρήσοντα μετὰ Πηλεΐδῃ τε καὶ υἱας.  
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615  
 νεαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων. Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

ὄξέα, παμφανδώντα· σάκος δ' ἀνεδέξατο πολλά.  
 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620  
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ  
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.  
 δείσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
 οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,  
 οἳ ἔ μέγαν περ ἑόντα καὶ ἴφθιμον καὶ ἄγανόν 625  
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.  
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμήνην·  
 Τληπόλεμον δ' Ἑρακλείδην, ἧόν τε μέγαν τε,  
 ὥρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.  
 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630  
 νῖός θ' υἱωνός τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

*Tlepolemos challenges Sarpedon to single combat.*

Σαρπηδόν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθάδ' ἑόντι μάχης ἀδαήμονι φωτί ;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,  
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,  
 ἀλλ' οἷόν τινά φασι βίην Ἑρακληΐην  
 εἶναι, ἐμὸν πατέρα θρασυμέμονονα θυμολέοντα,  
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Δαομέδοντος, 640  
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς·  
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.  
 οὐδέ τί σε Τρώεσσιν ὄτομαι ἄλκαρ ἔσεσθαι  
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645  
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.



*Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.*

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἤυδα·  
 Τληπόλεμ' ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν  
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,  
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650  
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα  
 εὐχρος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόλῳ.  
 ὣς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μέλινον ἔγχος 655  
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
 ἐκ χειρῶν ῥῖξαν· ὃ μὲν βάλεν αὐχένα μέσσον  
 Σαρπηδών, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινὴ·  
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.  
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' μακρῶ 660  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
 ὅστέφ' ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.

*While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,*

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν  
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665  
 μηροῦ ἐξερύσαι δόρυ μέλινον, ὅφρ' ἐπιβαίῃ,  
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.  
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ  
 ἐξέφερον πολέμοιο· νόησε δὲ διὸς Ὀδυσσεὺς  
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὀδυσσῇ μεγαλήτορι μόρσιμον ἦεν  
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξεί χαλκῷ· 675  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

*but is checked by Hector, who, seconded by Ares, slays many of  
 the Greeks, and forces them, stubbornly resisting, toward the  
 ships.*

Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,  
 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἔκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 δαίμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιώντι  
 Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης  
 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλει ὑμετέρη, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε  
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 εὐφρανέειν ἄλογόν τε φίλην καὶ νήπιον υἱόν.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,  
 ἀλλὰ παρήϊξεν λελημένος ὄφρα τάχιστα 690  
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἑταῖροι  
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε  
 ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος. 695  
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὐτῖς δ' ἐμπνύνθη, περὶ δὲ πνοῇ βορέας  
ζώγρει ἐπιπνέουσα κακῶς κεκαφῆóta θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ  
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700  
οὔτε ποτ' ἀντεφέρουντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
Ἑκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης;  
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην 705  
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰδολομήτην,  
ὃς ῥ' ἐν Τλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,  
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι  
ναῖον Βοιωτοὶ μάλα πύονα δῆμον ἔχοντες. 710

*Hera and Athena resolve to come to the succor of the Greeks; and  
the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,  
αὐτὶκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
ᾠ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάφ, 715  
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.  
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

*Hera prepares her chariot of war.*

ᾠς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.  
ἦ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720  
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλιο Κρόνοιο·

"Ηβη δ' ἀμφ' ὀχέεσσί θοῶς βάλε καμπύλα κύκλα,  
 χάλκεα ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς.  
 τῶν ἣ τοι χρυσέη ἔνυξ ἄφθιτος, αὐτὰρ ὑπερθε  
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725  
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.  
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν  
 ἐντέταται, δοιαί δὲ περιδρομοὶ ἀντυγές εἰσι.  
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῃ  
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730  
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

*Athena arrays herself in armor.*

Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἑάνον πατὴρ ἐπ' οὔδει,  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735  
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,  
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστρεφάνωται,  
 ἐν δ' Ἔρις, ἐν δ' ἄλκη, ἐν δὲ κρυόεσσα ἰωκή, 740  
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,  
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,  
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν.  
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσσετο, λάζετο δ' ἔγχος 745  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

*And the two goddesses, with Hera as charioteer, hasten to Olympus,*

Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ὧς ἔχον Ἦραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανόσ Οὐλύμπός τε, 750  
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι.  
 τῇ ῥά δι' αὐτῶν κεντρηκεῖας ἔχον ἵππους.  
 εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδευράδος Οὐλύμποιο.

*and beseech Zeus to arrest Ares, in his destruction of the Achaeans.*

Ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755  
 Ζῆν' ἵπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα;  
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760  
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα·  
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα  
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίδωμαι;

*Zeus permits the goddesses to interfere, and to punish Ares.*

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν, 765  
 ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.

*They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,*

Ὡς ἔφατ', οὐδ' ἀπὶθῆσε θεὰ λευκώλενος Ἡρῃ,  
 μᾶστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκουτε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσπον δ' ἡρωεῖδές ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770  
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,  
 τόσπον ἐπιθρώσκουσι θεῶν ὑψηλές ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῷ τε ῥέοντε,  
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,  
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775  
 λύσας' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην τρήρῳσι πελειάσιν ἵμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργελοῖσιν ἀλεξέμεναι μεμανῖαι.  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλεῖστοι καὶ ἄριστοι 780  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
 ἢ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδύν  
 ἐνθα στᾶσ' ἤυσε θεὰ λευκώλενος Ἥρη,  
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785  
 ὃς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790  
 νῦν δὲ ἐκάς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

*while Athena rouses Diomedes to engage in combat with Ares.*

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·  
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν  
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ· 795  
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλου· τῷ τέλειτο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.  
 ἱππέιου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

*She begins by reproaching her favorite as less courageous than his father, Tydeus.*

Ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800  
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρβροτος ἦα].  
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810  
 ἀλλὰ σευ ἦ κάματος πολυᾷξ γυῖα δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα  
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

*Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.*

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερός Διομήδης·  
 γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο· 815  
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένων, ἃς ἐπέτειλας  
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃσ' ἐς πόλεον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.  
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους  
'Αργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

*Athena not only revokes this prohibition, but promises her aid in person.*

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρρυσός εἰμι.  
ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδὴν, μηδ' ἄξιο θοῦρον Ἄρῃα 830  
τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
ὃς πρόφῃν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων  
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξει,  
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

*She takes the place of Sthenelos, and together the goddess and hero approach Ares.*

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμάζε 835  
χειρὶ πάλιν ἐρύσασ'· ὃ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.  
ἡ δ' ἐς δίδφρον ἐβαιε παρὰ Διομήδεα δῖον  
ἐμμεμαυῖα θεά· μέγα δ' ἐβραχε φήγιμος ἄξων  
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.  
ἦ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
Αἰτωλῶν ὄχ' ἄριστον, Ὀχρησίου ἀγλαὸν υἱόν·  
τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
δύν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845



*Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,*

᾽Ως δὲ ἶδε βροτολουργὸς Ἄρης Διομήδεα δῖον,  
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχρῃ χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.  
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.

*but so seconds Diomedes cast that he wounds Ares,*

Δεύτερος αὐθ' ὠρμᾶτο βοὴν ἀγαθὸς Διομήδης 855  
 ἔγχρῃ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
 νειάτον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·  
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χρῶα καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτῖς. ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

*who disappears from the battle-field, passing through the clouds to Olympus,*

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ  
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένιοι, 865  
 τοίους Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἔκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,  
 δείξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὤτειλῆς, 870  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

*where he tells his woes to Zeus,*

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα;  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·  
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον· 880  
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885  
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,  
 ἣ κε ζῶς ἀμηνηνὸς ἔα χαλκοῖο τυπῆσι.

*who at first shows little sympathy,*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·  
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὅτω κείνης τάδε πάσχειν ἐννεσίησιν.  
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἑσσί, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' ἀτδῆλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.

*but at length commands Paeon to heal his wounds.*

ᾠς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν 900  
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].  
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,  
 ὧς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίῳν.  
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο  
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,  
 παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιῶν.

# THE ILIAD.

## BOOK VI.

*The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.*

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἱὸν Ἐϋσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
ἄφνειος βιότοιο, φίλος δ' ἦν ἀνθρώποισι·  
πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκία ναίων.  
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἄλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων  
ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·

βῆ δὲ μετ' Αἰσηπον καὶ Πήδασον, οὓς ποτε κώφον

νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.

Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·

ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,

ἥ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα

Μηκιστηιάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστυάalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν

ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·

ναῖε δὲ Σατυνιέντος εὐρῥεΐταο παρ' ὄχθας

Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Δῆϊτος ἥρας

φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

35

*Menelaos captures Adrastus, and is inclined to spare his life,*

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος

ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,

ὄζῳ ἐνὶ βλαφθέντ' ἀνικίνῳ, ἀγκύλον ἄρμα

ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην

πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,

αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

πρηνὴς ἐν κούρῃσιν ἐπὶ στόμα. παρ δὲ οἱ ἔστη.

Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·

Ζώγρει Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.

πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

40

45

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίζαιτο πατήρ ὑπέρεισι' ἄποινα,  
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.  
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·

but Agamemnon's taunt leads him to relinquish his thought of  
mercy.

ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως  
ἄνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖρας θ' ἡμετέρας, μηδ' οὐ τινα γαστέρι μήτηρ  
κοῦρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
Ἰλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,  
αἵσιμα παρειπῶν. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
ἥρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ  
λαξ ἐν στήθεσσι βᾶς ἐξέσπασε μείλινον ἔγχος.  
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας.

65

Nestor exhorts the Greeks not to turn aside for spoil, but to follow  
up the pursuit.

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκροὺς ἅμ πεδίου σιλήσετε τεθνηῶτας.

70

*And the two goddesses, with Hera as charioteer, hasten to Olympus,*

Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750  
 ἡμὲν ἀνακλίνει πικινὸν νέφος ἥδ' ἐπιθεῖναι.  
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.

*and beseech Zeus to arrest Ares, in his destruction of the Achaeans.*

Ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα·  
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ', ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760  
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα·  
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα  
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

*Zeus permits the goddesses to interfere, and to punish Ares.*

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 ἄγρῃ μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765  
 ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελίζειν.

*They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,*

ᾠς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἡρῃ,  
 μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσσον δ' ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770  
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,  
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,  
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,  
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775  
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.  
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν  
 ἔνθα στᾶσ' ἦῤυσε θεὰ λευκώλενος Ἥρη,  
 Στέντορι εἰσαμένη μεγάλητορι, χαλκεοφώνῳ, 785  
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδὼς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο διός Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κένου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790  
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.  
 ὦς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

*while Athena rouses Diomedes to engage in combat with Ares.*

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·  
 εὖρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν  
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795  
 ἰδρὼς γὰρ μιν ἔτειρεν ὑπὸ πλατέος τελαμώνος



ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.  
 ἵππειον δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

*She begins by reproaching her favorite as less courageous than his father, Tydeus.*

Ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800  
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητής.  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνῖκα  
 [ῥῆϊδίως· τοίη οἱ ἐγὼν ἐπιτάβρ' ὀρθος ἦα].  
 σοὶ δ' ἢ τοι μὲν ἐγὼ παρὰ θ' ἵσταμαι ἥδ' ἐφυλάσσω,  
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810  
 ἀλλὰ σευ ἢ κάματος πολυαῖξ γυῖα δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα  
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

*Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.*

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 γυγνώσκω σε θεά, θύγατερ Διὸς αἰγυόχοιο· 815  
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένων, ἃς ἐπέτειλας  
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃσ' ἐς πόλεον, τὴν γ' οὐτάμεν ὀξείῃ χαλκῷ.  
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους  
Ἀργείους ἐκέλευσα ἀλλήμεναι ἐνθάδε πάντας·  
γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

*Athena not only revokes this prohibition, but promises her aid in person.*

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρρυσός εἰμι.  
ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδὴν, μῆδ' ἄζωο θοῦρον Ἄρῃα 830  
τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
δς πρόφῃν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων  
Τρῶσι μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξει,  
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

*She takes the place of Sthenelos, and together the goddess and hero approach Ares.*

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 835  
χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπύως ἀπόρουσεν.  
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα διόν  
ἐμμεμανία θεά· μέγα δ' ἔβραχε φήγινος ἄξων  
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.  
ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
Αἰτωλῶν ὄχ' ἄριστον, Ὀχρησίου ἀγλαὸν υἱόν·  
τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
δῦν' Αἰδὸς κυνέην, μὴ μιν ἴδοι ὄβριμος Ἀρῆς. 845

*Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,*

Ἦς δὲ ἶδε βροτολογὸς Ἄρης Διομήδεα δῖον,  
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 850  
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχεϊ χαλκεῖν μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὥσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.

*but so seconds Diomedes cast that he wounds Ares,*

Δεύτερος αὖθ' ὠρμᾶτο βοὴν ἀγαθὸς Διομήδης 855  
 ἔγχεϊ χαλκεῖν· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
 νεῖατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·  
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χρῶα καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρῃος·  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

*who disappears from the battle-field, passing through the clouds to Olympus,*

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἄηρ  
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένιοι, 865  
 τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχέων,  
 δείξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς, 870  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

*where he tells his woes to Zeus,*

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὄρων τάδε καρτερὰ ἔργα;  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὖλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·  
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδῆλον· 880  
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,  
 μαργαλίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885  
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,  
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.

*who at first shows little sympathy,*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·  
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὁῖω κείνης τάδε πάσχειν ἐννεσίησιν.  
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἑσσί, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὦδ' ἀτδήλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.

*but at length commands Paeon to heal his wounds.*

“Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσειν 900  
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].  
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπείγόμενος συνέπηξεν  
 ἰγρὸν ἑόν, μάλα δ' ὦκα περιτρέφεται κυκώοντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 παρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.  
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο  
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη,  
 παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιάνων.

# THE ILIAD.

## BOOK VI.

*The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.*

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο, *αὐτὸς ἑλπίσας*  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ρόων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
ἄφνειος βιότοιο, φίλος δ' ἦν ἀνθρώποισι· *καὶ τὸν*  
πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκίᾳ ναίων. 15  
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν δλεθρον  
πρόσθεν ὑπαντιάσας, ἄλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων  
ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξε·  
 βῆ δὲ μετ' Αἰσηπον καὶ Πήδασον, οὓς ποτε κόμην  
 νηὶς Ἀβαρβαρέη τέκ' ἁμύμονι Βουκολίωνι.  
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος  
 πρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ·  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,  
 ἢ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν  
 ἔγχρ' χαλκείῳ, Τεύκρος δ' Ἀρετάου διον.  
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατυνιέντος εὐρῤῥείταο παρ' ὄχθας  
 Πήδασον αἰπεινὴν· Φύλακον δ' ἔλε Λήϊτος ἥρως  
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

*Menelaos captures Adrastos, and is inclined to spare his life,*

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,  
 ὄζῳ ἐνὶ βλαφθέντ' ἄρ' ἰκίνα, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην  
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνὴς ἐν κούρησιν ἐπὶ στόμα· παρ δὲ οἱ ἔστη.  
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·

Ζώγρει Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

35

40

45

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίσαιο πατήρ ἀπερείσι' ἄποινα,  
εἰ κεν ἐμὲ ζῶον πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.  
καὶ δὴ μιν τάχ' ἔμελλε θαὸς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of  
mercy.

ὦ Μενέλαε, τί ἡ δὲ σὺ κηδεαι οὕτως  
ἀνδρῶν; ἡ σοὶ ἄριστα πεποιήται κατὰ οἶκον  
πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
κοῦρον εἶοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
Ἴλιου ἔξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,  
αἵσιμα παρειπῶν. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
ἥρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ  
λάξ ἐν στήθεσσι βάς ἐξέσπασε μείλινον ἔγχος.  
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας.

65

Nestor exhorts the Greeks not to turn aside for spoil, but to follow  
up the pursuit.

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

70



*And the Trojans would have been driven within the walls of Troy,  
had not Helenos appealed to Aeneas and Hector.*

ὦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἕκτορι εἶπε παραστάς  
Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
Τρῶων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι  
πᾶσάν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων  
πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
φεύγοντας πεσέειν, δῆλοισι δὲ χάρμα γενέσθαι.  
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,  
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγῃ.

*He begs Hector to go to the city, and direct the matrons to supplicate Athena.*

Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα  
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς  
νῆδον Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,  
οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
πέπλον, ὃς οἱ δοκέει χαριέστατος ἢ δὲ μέγιστος  
εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,  
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ  
ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
ἄστυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα,

αἶ κεν Τυδέης υἱὸν ἀπόσχη Ἴλιον ἱρῆς,  
ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,  
ὃν δὴ ἐγὼ κάρτιστόν Ἀχαιῶν φημι γενέσθαι.  
οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην  
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

*Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.*

ᾠς ἔφαθ', Ἐκτώρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντῃ  
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.  
Ἐκτώρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας.

Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν  
εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι  
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.

*The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.*

ᾠς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτώρ·  
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δερμα κελαινόν,  
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

*Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,*

Ἦς δὲ ἶδε βροτολογὸς Ἄρης Διομήδεα δῖον,  
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχει χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.

*but so seconds Diomedes cast that he wounds Ares,*

Δεύτερος αὖθ' ὥρμητο βοὴν ἀγαθὸς Διομήδης 855  
 ἔγχει χαλκείῳ ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
 νεύατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·  
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρῃος·  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

*who disappears from the battle-field, passing through the clouds to Olympus,*

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ  
 καύματος ἔξ ἀνέμοιο δυσσεὺς ὀρνυμένοιο, 865  
 τοίος Τυδείδῃ Διομήδῃ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἔκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχέων,  
 δείξεν δ' ἄμβροτον αἷμα καταβρέον ἐξ ὠτειλῆς, 870  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

*where he tells his woes to Zeus,*

Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα;  
 αἰεὶ τοι ῥίγιστα θεοὶ τετλήότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·  
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀτληλόν· 880  
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885  
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,  
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.

*who at first shows little sympathy,*

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·  
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὅτω κείνης τάδε πάσχειν ἐννεσίησιν.  
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδέηλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.

*but at length commands Paeon to heal his wounds.*

ᾧ φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν 900  
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθυητός γ' ἐτέτυκτο].  
 ὥς δ' ὅτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἐόν, μάλα δ' ᾧκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 πὰρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίῳν.  
 Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο  
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,  
 παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιῶων.

# THE ILIAD.

## BOOK VI.

*The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.*

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσε μάχη πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Εἰάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἱὸν Εὐσσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἶσω 10  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·  
πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκίᾳ ναίων. 15  
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἄλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἔππων  
ἔσκειν ὑψηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξε·  
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε κόμην  
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.  
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος  
 πρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ·  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,  
 ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν  
 ἔγχρ' χαλκείῳ, Τεύκρος δ' Ἀρετάονα δῖον.  
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατυνιέντος εὐρῥείταο παρ' ὄχθας  
 Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρως  
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

*Menelaos captures Adrastos, and is inclined to spare his life,*

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,  
 ὅζῳ ἐνὶ βλαφθέντ' ἰσχυρὸν ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην  
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνὴς ἐν κούρησιν ἐπὶ στόμα· παρ δὲ οἱ ἔσθη  
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.  
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·  
 Ζώγρει Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,

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χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίζαιτο πατήρ ἀπερείσι' ἅποινα,  
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.  
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἄλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·

but Agamemnon's taunt leads him to relinquish his thought of  
mercy.

ὦ πέποι, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως  
ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
κοῦρον εἶοντα φέροι, μηδ' ὅς φύγοι, ἄλλ' ἅμα πάντες  
Ἰλίου ἔξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,  
αἷσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ  
λαξ ἐν στήθεσσι βᾶς ἐξέσπασε μείλινον ἔγχος.  
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖτας.

Nestor exhorts the Greeks not to turn aside for spoil, but to follow  
up the pursuit.

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,  
μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,  
ἄλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκρούς ἅμ πεδίον συλήσετε τεθνηῶτας.



*And the Trojans would have been driven within the walls of Troy,  
had not Helenos appealed to Aeneas and Hector.*

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς  
Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
Τρῶων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι  
πᾶσάν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων  
πάντῃ ἐποικόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
φεύγοντας πεσέειν, δῆτοισι δὲ χάρμα γενέσθαι.  
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,  
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει.

*He begs Hector to go to the city, and direct the matrons to supplicate Athena.*

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς  
νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,  
οἶξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
πέπλον, ὃς οἱ δοκέει χαρίεστατος ἢ δὲ μέγιστος  
εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,  
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
ἄστνυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα,

αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρήσ,  
 ἄγριον αἰχμήτην, κρατερὸν μήστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην  
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

*Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.*

ὦς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλον δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλέλιχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.  
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας.

Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἡδὲ γέρουσιν  
 εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι  
 daίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.

*The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.*

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,  
 ἀντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο πάϊς, καὶ Τυδέος υἱὸς  
 ἐς μέσον ἀμφοτέρων συντήν μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

*The episode begins by Diomedes's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.*

Τίς δὲ σύ ἐσσι φέριστε καταθυητῶν ἀνθρώπων, *man*  
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείῳ, *man*  
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας φάντων 125  
 σφ' θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. *that aut*  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν. *man*  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, *heavenly*  
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130  
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν· *man*  
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας *madly*  
 σέυε κατ' ἡγάθεον Νυσῆιον· αἱ δ' ἅμα πᾶσαι *clash*  
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου *man*  
 θεινόμεναι βούπληγι· Διῶνυσος δὲ φοβηθεὶς 135  
 δύσεθ' ἀλὸς κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ *man*  
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή· *man*  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,  
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν *man*  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
 εἰ δέ τις ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,  
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

*Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.*

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·  
 Τυδεΐδῃ μεγάλθυμε, τί ἡ γενεὴν ἑρεεῖνεις; 145  
 οἷη περ φύλλων γενεή, τοίῃ δέ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
 ἠηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη· ἄνω  
 ὥς ἀνδρῶν γενεή· ἡ μὲν φύει, ἡ δ' ἀπολήγει.  
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150  
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

*Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.*

Ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὺς ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέροιστος ἔγχετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνδρέην ἐράτεινῃν  
 ἔπασσαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὃς ῥ' ἐκ δήμον ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,  
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.  
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160  
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἄλλὰ τὸν οὐ τι  
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἡ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·  
 τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,  
 ὃς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελοῦσῃ· 165  
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

κτείνει μὲν ῥ' ἀλκείνῃ, σεβάσαστο γὰρ τό γε θυμῷ,  
πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,  
γράφας ἐπὶ κτεάτεσσιν ἰπποκτεῖν θυμοφθόρα πολλά,  
δείξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.

αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα,

προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.

ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.

ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175

καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,

ὅττι ρά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.

αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,

πρῶτον μὲν ῥα Χίμαιραν ἀμαιομακέτην ἐκέλευσε

πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180

πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.

καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·

καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185

τὸ τρίτον αὖ κατέπεφνευ Ἀμαζόνας ἀντιανείρας.

τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·

κρίνας ἐκ Λυκίης εὐρείης φώτας ἀρίστους

εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο.

πάντας γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης.

ἀλλ' ὅτε δὴ γήγρωσκε θεοῦ γόνον ἦν ἑόντα,

αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,

δῶκε δέ οἱ τιμῆς βασιλεῖδος ἤμισυ πάσης·

καὶ μὲν οἱ Λύκιοι θεμένους τάμου ἔσχορον ἄλλων,

καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο.

*Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.*

Ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδάμειῃ μὲν παρελέξατο μῆτιλέτα Ζεὺς,  
 ἢ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλκίον οἶος ἀλᾶτο  
 ὃν θυμὸν κατέδωκε, πάτον ἀνθρώπων ἀλεείνων.  
 Ἴσανδρον δέ οἱ υἱὸν Ἀρης ἄτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλιμοῖσι,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἀρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·  
 πέμπτε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.

*Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.*

Ὡς φάτο, γηθήσεν δὲ βοῇν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.  
 Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός. 215  
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντῃν  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·  
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαιεόν,

κτείναι μὲν ῥ' ἀλέεινε, σεβάσασατο γὰρ τό γε θυμῷ, *avoid*  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά, *avoid*  
 γράψας ἐπὶ κενάκι' ὑπὸ κτεῖ' θυμοφθόρα πολλά, *avoid*  
 δείξαι δ' ἥνωγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα, *avoid*  
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοὺς ἱέρευσεν.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, *know* 175  
 καὶ τότε μιν ἐρέεινε καὶ ἥτε σῆμα ιδέσθαι,  
 ὅττι ῥά οἱ γαμβροῦ πάρα Προίτιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε  
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180  
 πρόσθε Λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.  
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν.  
 τὸ τρίτον αὖ κατέπεφνευ Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἴσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης.  
 ἀλλ' ὅτε δὴ γήγρωσκε θεοῦ γόνον ἦν ἑόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληίδος ἡμῖσι πάσης· *ext*  
 καὶ μὲν οἱ Λύκιοι θεμένους τάμουν ἔσοχον ἄλλων,  
 καλὸν φυταλῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195



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 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλῆϊον οἶος ἀλᾶτο  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.  
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 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·  
 πέμπτε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
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 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.  
 Ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215  
 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντῃν  
 ξείνισ' ἐνὶ μεγάροισιν εἰκόσιν ἡματ' ἐρύξας·  
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαιόνον,



Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.  
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω  
εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

220

225

*And the two heroes agree to avoid one another in combat and exchange armor.*

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι  
κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κίχῃω,  
πολλοὶ δ' αὖ σοι Ἀχαιοὶ ἐπατρέμεν, ὃν κε δύνῃαι.  
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὅφρα καὶ οἶδε  
γνώσῃν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε  
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

235

*Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.*

Ἐκτὼρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παῖδός τε κασιγνήτους τε ἔτας τε  
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνάγει  
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.

240

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
ἔσσηται αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

*Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.*

Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·  
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν', ὄφρα κέ τοι μελιτῆρα οἶνον ἐνεῖκω,  
 ὡς σπέισης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνησέαι, αἱ κε πίησθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.

*Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.*

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,  
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἷθοπα οἶνον  
 ἄζομαι· οὐδέ πῃ ἔστι κελαϊνεφέϊ Κρονίωνι

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.  
Τυδεία δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω  
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

220

225

*And the two heroes agree to avoid one another in combat and exchange armor.*

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι  
κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κικεύω,  
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐπαρήμεν, ὃν κε δύνῃαι.  
τεύχεα δ' ἀλλήλοις ἐπαμέλυνδεν, ὅφρα καὶ αἶδε  
γνώσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε  
χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

235

*Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.*

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παῖδᾶς τε κασινγήτους τε ἕτας τε  
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει  
πάσας ἐξείης· πολλήσι δὲ κῆδε' ἐφήπτο.

240

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγχοι θύλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

*Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.*

Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·  
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνόμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιγδέα οἶνον ἐνεῖκω,  
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίῃσθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

*Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.*

Τὴν δ' ἡμέλβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,  
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πῃ ἔστι κελαινεφεῖ Κρονίωνι

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·  
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε κόμην  
 νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.  
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος  
 πρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ·  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ,  
 ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.  
 Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν  
 ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.  
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατυνιόεντος ἐϋρρέϊταο παρ' ὄχθας  
 Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρως  
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

35

*Menelaos captures Adrastus, and is inclined to spare his life,*

Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,  
 ὅζῳ ἐνὶ βλαφθῆντι περικίνῳ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ρυμῷ αὐτῷ μὲν ἐβήτην  
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δὲ οἱ ἔστη.  
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.  
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·  
 Ζώγρει Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

40

45



χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίζαιτο πατὴρ ἀπερείσι' ἄποινα,  
εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.

50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.  
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἤυδα·

but Agamemnon's taunt leads him to relinquish his thought of  
mercy.

ὦ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως  
ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
χεῖρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
κοῦρον ἔοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
Ἴλίου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.

60

Ὡς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωες,  
αἴσιμα παρειπῶν· ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ  
ἥρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ  
λαῖξ ἐν στήθεσσι βας ἐξέσπασε μείλινον ἔγχος.  
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας.

65

Nestor exhorts the Greeks not to turn aside for spoil, but to follow  
up the pursuit.

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,  
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,  
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.

70

*And the Trojans would have been driven within the walls of Troy,  
had not Helenos appealed to Aeneas and Hector.*

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς  
Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος.

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
Τρῶων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι  
πᾶσιν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
στήτη' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων  
πάντη ἐποικόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
φεύγοντας πεσέειν, δῆϊοισι δὲ χάρμα γενέσθαι.  
αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγεται.

*He begs Hector to go to the city, and direct the matrons to supplicate Athena.*

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς  
νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,  
οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
πέπλον, ὃς οἱ δοκέει χαριέστατος ἢ δὲ μέγιστος  
εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,  
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηφῇ  
ἥνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
ἄστνυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα,

ΙΛΙΑΔΟΣ Ζ.

αἶ κεν Τυδέας υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,  
 ἄγριον αἰχμήτην, κρατερὸν μήστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστόν τ' Ἀχαιῶν φημι γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην  
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν.

*Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.*

ᾧς ἔφαθ', "Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλσιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρῶσιν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.  
 Ἐκτωρ δὲ Τρῶεσσιν ἐκέκλετο μακρὸν αὔσας.  
 Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἠδὲ γέρουσιν  
 εἶπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι  
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.

*The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomedes.*

ᾧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δερμὰ κελαιόν,  
 ἄντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.



Γλαῦκος δ' Ἰπολόχοιο πάϊς, καὶ Τυδέος υἱὸς  
 ἐς μέσον ἀμφοτέρων συνίστην μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

*The episode begins by Diomedes's question "who Glaucos is?" for he will not presumptuously engage in combat with gods.*

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων  
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδianelei  
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125  
 σφ' θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130  
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·  
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
 σεύε κατ' ἡγάθεον Νυσηῖον· αἱ δ' ἅμα πᾶσαι  
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου  
 θεινόμεναι βούπληγι· Διωνυσος δὲ φοβηθεὶς 135  
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δευδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶοντες,  
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
 εἰ δέ τις ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,  
 ἄσسون ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

*Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.*

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·  
 Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεείνεις; 145  
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
 ἠηλεσθόωσα φύει, ἕαρος δ' ἐπιγίγνεται ὥρη·  
 ὥς ἀνδρῶν γενεή· ἢ μὲν φύει, ἢ δ' ἀπολήγει.  
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150  
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

*Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.*

Ἔστι πόλις Ἐφύρῃ μυχῶ Ἀργεὺς ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδοιστος ἔφηρ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνδρέην ἐράτεινῃν  
 ἔπασσαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὃς ῥ' ἐκ δήμον ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,  
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.  
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἀντεια, 160  
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἢ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·  
 τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,  
 ὃς μ' ἐθέλεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ· 165  
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσε·

κτείναι μὲν ῥ' ἀλέεινε, σεβάσσοτο γὰρ τό γε θυμῷ, *avoid*  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά, *avoid*  
 γράψας ἐπὶ πύκτιν' ἑλπίσιν, ἑλπίσιν ἑλπίσιν, *avoid*  
 δείξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο.  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα, *avoid*  
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βούς ἱέρευσεν.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ροδοδάκτυλος ἠώς, *avoid* 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε  
 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.  
 δεῦτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύνεμαι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνε Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φώτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνε ἀμύμων Βελλεροφόντης.  
 ἀλλ' ὅτε δὴ γήγρωσκε θεοῦ γόνου ἦν ἑόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δὲ οἱ τιμὴς βασιλεῖδος ἡμῶν πάσης·  
 καὶ μὲν οἱ Λύκιοι θεμένους τάμῳ ἐξοχον ἄλλων,  
 καλὸν φυταλῆς καὶ ἀρούρης, ὅφρα νέμοιτο.

*Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.*

Ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἥ δ' ἔτεκε ἄντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦ τοι ὁ κάπ' πεδίον τὸ Ἀλφειὸν οἶος ἀλάτο  
 ὅν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.  
 Ἴσανδρον δέ οἱ νῖδ' Ἀρης ἄστος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλιμοῖσι,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι  
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

*Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.*

ᾠς φάτο, γῆθησεν δὲ βοῆν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.  
 Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215  
 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·  
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.  
Τυδεία δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω  
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

220

225

*And the two heroes agree to avoid one another in combat and exchange armor.*

Ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι  
κτείνειν, ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κινέω,  
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐντρέμεν, ὃν κε δύναι.  
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὅφρα καὶ αἶδε  
γνώσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἔνθ' αὐτε Γλαῦκ' Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε  
χρῦσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

235

*Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.*

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παιδᾶς τε κασιγνήτους τε ἕτας τε  
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνάγει  
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

240

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.  
 κούρων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν.

*Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.*

Ἐνθα οἱ ἠπιόδωρος ἐναντιῇ ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν', ὄφρα κέ τοι μελιθεῖα οἶνον ἐνεῖκω,  
 ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃ, αἶ κε πίησθα.  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

*Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.*

Τὴν δ' ἡμέβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,  
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πῃ ἔστι κελαINEΦΕΪ Κρονίωνι.

αἷματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεῖης  
 ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·  
 πέπλον δ', ὅς τις τοι χαριέστατος ἡδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχῃ Ἴλιου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεῖης  
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω,  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκούμεν. ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν.  
 εἰ κείνόν γε ἵδοιμι κατελθόντ' Ἀἶδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκκλεαθέσθαι.

*Hecuba obeys the command of her son.*

Ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.  
 αὐτῇ δ' ἐς θάλαμον κατεβήσето κηώεντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' αἵραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,  
 ὃς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεῖατος ἄλλων.  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

*Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.*

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,  
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,  
 Κισσητῆς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.  
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·  
 Πότνι' Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἥδ' ἐκ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310  
 Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

*Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.*

Ὡς αἰ μὲν ῥ' εὔχοντο Διὸς κούρῃ μεγάλῳ,  
 Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315  
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρη.  
 ἐνθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χεῖρὶ



ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθ' δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.  
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·  
'Αργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξὶν  
ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.  
τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

*He upbraids him for holding aloof from the combat.*

Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.  
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε  
ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,  
ὃν τινά πού μεθιέντα ἴδοις στνυγεροῦ πολέμοιο.  
ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δητοιο θέρηται.

*Paris acknowledges the justice of the reproof, and promises to follow him at once.*

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,  
τοῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,  
οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι  
ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.  
νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν  
ῥορμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ  
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.  
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·  
ἦ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' ὄτω.

*As Hector is turning away, Helen seeks to detain him, heaping ex-  
citation upon herself and her husband.*

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·  
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,  
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα  
εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,  
ἐνθα με κύμ' ἀπώερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,  
ἄνδρὸς ἔπειτ' ὄφελλον ἀμείνουτος εἶναι ἄκοιτις, 350  
ὃς ἤδη νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.  
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπειδοι οὐτ' ἄρ' ὀπίσσω  
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὄτω.

ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,  
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
εἴνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης,  
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

*Hector does not delay, but bids her see that Paris quickly follows  
him.*

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
μή με κάθις' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360  
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω·  
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.  
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμύρῃη ἔοντα.  
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἀλοχόν τε φίλην καὶ νήπιον υἷον.  
οὐ γάρ τ' οἶδ', ἣ ἔτι σφιν ὑπότροπος Ἴξομαι αὐτῖς,  
ἣ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed  
by a servant to the tower above the Scaean Gates.*

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας,  
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροιςιν,  
ἀλλ' ἣ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.  
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
ἔσθη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν.

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε.  
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;  
ἦέ πη ἐς γαλῶν ἢ εἰνατέρων εὐπέπλων,  
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;

Τὸν δ' αὖτ' ὀτρυνὴν ταμὴν πρὸς μῦθον ἔειπεν  
Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι  
οὔτε πη ἐς γαλῶν οὔτ' εἰνατέρων εὐπέπλων  
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,  
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε  
τεῖρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
ἣ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικανέη,  
μαιομένη εἰκυῖα· φέρεي δ' ἅμα παῖδα τιθήνη.

Ἡ ῥα γυνὴ ταμὴν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ  
σὴν αὐτὴν ὁδὸν αὐτὶς εὐκτιμένας κατ' ἀγνιάς.

*Just as he reaches the city wall, Andromache runs to meet him,  
and with her a maid carrying Astyanax.*

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ  
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,  
ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα  
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,  
Θήβη Ἰππολακίη, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·  
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.  
ἢ οἱ ἔπειτ' ἦρτησ', ἅμα δ' ἀμφίπλοος κίεν αὐτῇ  
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νηπιον αὐτῶς,  
Ἑκτορίδην ἀγαπητόν, ἀλγικίον ἀστέρι καλῶ,  
τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
Ἀστυάνακτ'· ὅλος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.  
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her  
whole family are dead, father and seven brothers, by the hand  
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις  
παῖδά τε νηπιάχου καὶ ἔμ' ἀμμορον, ἢ τάχα χήρη  
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ  
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη  
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,  
ἀλλ' ἄχες· οὐδέ μοι ἔστι πατήρ καὶ πότνια μητήρ.  
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

κτείναι μὲν ῥ' ἀλέεινε, σεβάσασατο γὰρ τό γε θυμῷ, *αὐτὴν*  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά, *διατάξαι*  
 γράψας ἐπὶ κτεάεσσιν ἐπιτάγματα θυμοφθόρα πολλά, *αὐτὴν*  
 δείξαι δ' ἡνώγει ὧ πενθερῷ, ὅφρ' ἀπόλοιτο.  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ρέοντα, *αὐτὴν*  
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης.  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοὺς ἱέρυσεν.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, *αὐτὴν* 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιοιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιομακέτην ἐκέλευσε  
 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.  
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.  
 ἀλλ' ὅτε δὴ γήγρωσκε θεοῦ γόνον ἦν ἑόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμὴς βασιληίδος ἡμῶν πάσης· *αὐτὴν*  
 καὶ μὲν οἱ Λύκιοι θεμένους τάμουν ἔσοχον ἄλλων,  
 καλὸν φυταλῆς καὶ ἀρούρης, ὅφρα νέμοιτο.

*Bellerophon left three children, one of whom, Hippolochos, was father of Glaucos.*

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδάμειῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἥ δ' ἔτεκε' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἄλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν,  
 ἥ τοι ὁ κὰπ πεδίον τὸ Ἀλῆιον οἶος ἀλάτο  
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.  
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλιμοῖσι,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·  
 πέμπτε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἷ μὲγ' ἀριστοὶ  
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.

*Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.*

Ὡς φάτο, γῆθησέν δὲ βοὴν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.  
 Ἡ ρά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. 215  
 Οἰνεὺς γάρ ποτε διὸς ἀμύμονα Βελλεροφόντῃν  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·  
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαιεόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,  
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.  
Τυδεία δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω  
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.

220

225

*And the two heroes agree to avoid one another in combat and exchange armor.*

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι  
κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κινέω,  
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐπαμειβόμενοι, ὃν κε δύνῃαι.  
τεύχεα δ' ἀλλήλοις ἐπάμειψόμεν, ὅφρα καὶ ὅδε  
γνώσῃν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
ἔνθ' αὐτε Γλαῦκφ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε  
χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

235

*Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.*

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες  
εἰρόμεναι παιδᾶς τε κασιγνήτους τε ἕτας τε  
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει  
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήητο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

240

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

*Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.*

"Ἐνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιγδέα οἶνον ἐνείκω,  
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίῃσθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τῦνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

*Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.*

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,  
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πῃ ἔστι κελαινεφεῖ Κρονίωνι



αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης  
 ἔρχεο σὺν θυέεσσιν ἀόλλισσασα γεραιάς·  
 πέπλον δ', ὅς τις τοῖ χαριέστατος ἦδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελίης  
 ἔρχεο, ἐγὼ δὲ Πάριον μετελεύσομαι, ὅφρα καλέσω,  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῦτο τε παῖσιν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀΐδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου οὔζυός ἐκκλελαθέσθαι.

*Hecuba obeys the command of her son.*

ὦς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι  
 κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' αἵραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεῖατος ἄλλων.  
 βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.

*Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.*

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρη,  
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,  
 Κισσητὶς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθῆνῃ χεῖρας ἀνέσχον·  
 ἢ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,  
 εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλῳ·  
 Πότνι, Ἀθηναίη, ἐρυσίπτολι, διὰ θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἥδ' ἐκ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310  
 Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθῆνη.

*Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.*

Ὡς αἰ μὲν ῥ' εὔχοντο Διὸς κούρῃ μεγάλῳ,  
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315  
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.  
 ἐνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθ' δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.  
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα.  
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν  
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

*He upbraids him for holding aloof from the combat.*

Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε  
 ἄστν τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,  
 ὃν τινά ποῦ μεθιέντα ἰδοὺς στυγεροῦ πολέμοιο.  
 ἄλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δητῶιο θέρηται.

*Paris acknowledges the justice of the reproof, and promises to follow him at once.*

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον,  
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι  
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.  
 νῦν δέ με παρειποῦς' ἄλοχος μαλακοῖς ἐπέεσσιν  
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ  
 λῶϊον ἔσσεσθαι· νίκη δ' ἐπαμβέβηται ἄνδρας.  
 ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·  
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' ὄτω.

*As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.*

᾽Ως φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ·  
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,  
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
οἴχεσθαι προφέρονσα κακῇ ἀνέμοιο θύελλα  
εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,  
ἔνθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραント,  
ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνωνος εἶναι ἄκοιτις, 350

ὃς ἦδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.  
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἐμπεδοὶ οὐτ' ἄρ' ὀπίσσω  
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὀτω.

ἄλλ' ἄγε νῦν εἰσελθε καὶ ἔξω τῷδ' ἐπὶ δίφρῳ,  
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης,  
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

*Hector does not delay, but bids her see that Paris quickly follows him.*

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·  
μή με κάθις' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360  
ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω  
Τρώεσσ', οἱ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.

ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω, δὲ καὶ αὐτός,  
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμύρῃῃ ἔοντα.  
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκήσας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.  
οὐ γάρ τ' οἶδ', ἥ ἔτι σφιν ὑπότροπος ἔξομαι αὐτῖς,  
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed  
by a servant to the tower above the Scaean Gates.*

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας,  
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
ἀλλ' ἥ γε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ  
πύργῳ ἐφεστήκει γοώσά τε μυρομένη τε.  
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
ἔσθη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε·  
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
ἦέ πη ἐς γαλῶν ἢ εἰνατέρων εὐπέπλων,  
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;

Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν  
Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι  
οὔτε πη ἐς γαλῶν οὔτ' εἰνατέρων εὐπέπλων  
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,  
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιον, οὐνεκ' ἄκουσε  
τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
ἦ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικανέει,  
μαινομένη εἰκυῖα· φέρεי δ' ἅμα παῖδα τιθήνη.

Ἡ γὰρ γυνὴ ταμίη, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ  
σὴν αὐτὴν ὁδὸν αὐτῖς εὐκτιμένας κατ' ἀγυιάς.

*Just as he reaches the city wall, Andromache runs to meet him,  
and with her a maid carrying Astyanax.*

Εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστυ  
Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίονδε,  
ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα  
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,  
Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,  
Θήβη Ὑποπλάκῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·  
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.  
ἦ οἱ εἶπειτ' ἦντησ', ἅμα δ' ἀμφίπρλος κίεν αὐτῇ  
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νηπιον αὐτῶς,  
Ἔκτορίδην ἀγαπητόν, ἀλγικίον ἀστέρι καλῷ,  
τόν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.  
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·  
Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε.

*Andromache beseeches Hector to think of her son and herself. Her  
whole family are dead, father and seven brothers, by the hand  
of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις  
παῖδά τε νηπιάχον καὶ ἔμ' ἀμμόρον, ἢ τάχα χήρη  
σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ  
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη  
σεῦ ἀφαρμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
ἀλλ' ἄχε'· οὐδέ μοι ἐστι πατήρ καὶ πότνια μητηρ.  
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐ ναιετάωσαν,  
 Θήβην ἡγήτορον κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκρη συν ἔντεσι δαιδαλέοισιν  
 ἥδ' ἐπὶ σῆμ' ἔχουσιν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

415

οἱ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἱ μὲν πάντες ἰὼ κίον ἡματι Ἄϊδος εἴσω·  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀϊστοῖσι.  
 μητέρα δ' ἥ βασιλευεν ὑπὸ Πλάκῳ ὕλησση,  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.

420

Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ  
 ἥδὲ κασίγνητος, σύ δέ μοι θαλερὸς παρακοίτης.  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μῖνον ἐπὶ πύργῳ,  
 μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·  
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.

430

τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι  
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα  
 ἥδ' ἀμφ' Ἀτρεΐδαν καὶ Τυδέος ἄλκιμον υἱόν·  
 ἥ πού τις σφιν ἐνίσπε θεοπροπίων εὖ εἰδώς,  
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

435

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440  
 Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς



αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἳ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο·  
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,  
 ἀρνύμενος πατρός τε μέγα κλέος ἧδ' ἐμὸν αὐτοῦ.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς ἑὺμμελίῳ Πριάμοιο.

445

*And yet the downfall of Troy and the death of all his father's  
 house would not touch him as does the thought of Andromache  
 a slave drawing water for her captors.*

Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπισσιν, 450  
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσσοι σέῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 δακρυέσσιν ἄγεται ἐλεύθερον ἡμαρ ἀπούρας.  
 καὶ κεν ἐν Ἀργεὶ εἴδωσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.  
 καὶ ποτὲ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν·  
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 ὥς ποτὲ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χητεῖ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,  
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

460



*Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.*

ᾠς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ,  
 ἄψ δ' ὃ πάϊς πρὸς κόλπον εὐζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,  
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,  
 δεινὸν ἀπ' ἀκροάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.  
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν·  
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι· 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν, *very tall*  
 ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφί ἀνάσσειν·  
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'  
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα *eloquent*  
 κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

ᾠς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε  
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηώδεϊ δέξατο κόλπω  
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,  
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· *bragging!*  
 Δαιμονίη, μή μοι τι λῆν ἀκαχίζεο θυμῷ· *pretty*  
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Αἰδι προῦάψει· *be the n*  
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

*and before their country to rage*

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
ἰστόν τ' ἡλακατῆν τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει  
πάσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖφ ἐγγεγάασιν.

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ  
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει  
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα.  
αἰψα δ' ἔπειθ' ἔκανε δόμους εὐ ναιετάοντας  
Ἴκτορος ἀνδροφόνοιο, κιχῆσατο δ' ἔνδοθι πολλὰς  
ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
αἱ μὲν ἔτι ζῶν γόον Ἴκτορα φ' ἐνὶ οἴκῳ.  
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
ἔξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,  
ἀλλ' ὁ γ', ἐπεὶ κατέδου κλυτὰ τεύχεα, ποικίλα χαλκῷ,  
σεύατ' ἔπειτ' ἀνὰ ἄστρῳ ποσὶ κραιπνοῖσι πεποιθώς.  
ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,  
δεσμὸν ἀπορρήξας θεῖη πεδίλοις κροαίνων,  
εἰωθὼς λόγισθαι ἐϋρρέϊος ποταμοῖο,  
κυδιῶν· ὑπὸ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
ᾧμοις αἰσσοῦνται· ὁ δ' ἀγλαΐῃσι πεποιθώς,  
ρίμφα ἐγούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·  
ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,  
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει  
καγχαλόων, ταχέες δὲ πόδες φέρον, αἰψα δ' ἔπειτα

Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε  
στρέψεσθ' ἐκ χώρης, ὅθι ἡ δάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἥθεϊ', ἡ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
κηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·

δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, δς ἐναΐσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ξκὼν μεθίεις γέ καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.

ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἳ κέ ποθι Ζεὺς

δῶη ἐπουρανίοισι θεοῖς αἰεγενέτησι

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς.



## LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

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|                                                                                                         |                                                                                                  |
|---------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
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| Matthew Arnold, "On translating Homer," originally<br>contained in <i>Essays in Criticism</i> . . . . . | { Vol. 2 of 7 volume edition of M.<br>Arnold's Prose Works. Mac-<br>millan & Co.; New York, 1883 |
| Bonitz, <i>Origin of the Homeric Poems</i> , translated by<br>L. R. Packard . . . . .                   | Harpers: New York, 1880.                                                                         |
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| R. C. Jebb, <i>Primer of Greek Literature</i> . . . . .                                                 | Idem, 1877.                                                                                      |
| Mahaffy, <i>History of Greek Literature</i> , vol. I. . . . .                                           | Harpers: New York, 1880.                                                                         |
| Grote's <i>History of Greece</i> , chaps. xv., xx., xxi. . . . .                                        | Harpers: New York, 1856.                                                                         |
| Monro's <i>Homeric Grammar</i> . . . . .                                                                | Macmillan & Co.: London, 1882.                                                                   |
| Murray's <i>Mythology</i> . . . . .                                                                     | Scribner: New York, 1876.                                                                        |
| Seemann's <i>Mythology</i> , translated by Bianchi . . . . .                                            | Harpers: New York, 1876.                                                                         |
| Article "Homer," in Smith's <i>Classical Dictionary</i> .                                               |                                                                                                  |
| Article "Homer," by D. B. Monro, in <i>Encyclopaedia<br/>Britannica</i> . . . . .                       | Ninth edition.                                                                                   |

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Of poetical translations may be named those of: George Chapman, 1557-1634; Alexander Pope, 1688-1744; Edward, Earl of Derby, 1799-1869; William Cullen Bryant, 1794-1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

## LIST OF ABBREVIATIONS.



IN the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations : —

|            |                             |             |                                    |
|------------|-----------------------------|-------------|------------------------------------|
| acc.       | signifies accusative.       | N.          | signifies Note.                    |
| act.       | " active.                   | nom.        | " nominative.                      |
| adj.       | " adjective, adjectively.   | ntr., neut. | " neuter.                          |
| adv.       | " adverb, adverbially.      | obj.        | " object.                          |
| aor.       | " aorist.                   | opt.        | " optative.                        |
| cf.        | " confer, compare.          | p., pp.     | " page, pages.                     |
| comp.      | " comparative.              | ptc.        | " participle.                      |
| conj.      | " conjunction.              | pass.       | " passive.                         |
| dat.       | " dative.                   | pf., perf.  | " perfect.                         |
| esp.       | " especially.               | pl.         | " plural.                          |
| fem.       | " feminine.                 | plupf.      | " pluperfect.                      |
| folg., ff. | " following.                | pr., pres.  | " present.                         |
| freq.      | " frequently.               | priv.       | " privative.                       |
| fut.       | " future.                   | prob.       | " probably.                        |
| gen.       | " genitive.                 | q.v.        | " quod vide, which see.            |
| G.         | " Goodwin's Grammar.        | R.          | " Remark.                          |
| H.         | " Allen's Hadley's Grammar. | sc.         | " scilicet, supply.                |
| Hom.       | " Homer, Homeric.           | sg., sing.  | " singular.                        |
| i.e.       | " id est, that is.          | subj.       | " subject, subjunctive.            |
| inv.       | " imperative.               | subst.      | " substantive, substantively.      |
| inf.       | " infinitive.               | sup.        | " superlative.                     |
| ipf.       | " imperfect.                | sync.       | " syncopated.                      |
| κτλ.       | " και τα λοιπά, etc.        | trans.      | " transitive.                      |
| Lat.       | " Latin.                    | v., vv.     | " verse, verses.                   |
| lit.       | " literally.                | v.          | " vide, see.                       |
| masc.      | " masculine.                | v.l.        | " varia lectio, different reading. |
| midd.      | " middle.                   | §, §§       | " section, sections.               |

9, i

# NOTES.

## BOOK FIRST.

*Ἄλφα, λιτάς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.*<sup>1</sup>

*Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.*

1. *Θεά*: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — *Πηληϊάδεω* [*Πηλεΐδου*]: the first example of synizesis (see Essay on Scanning, § 4); pronounce -δεω as one syllable, as if *dyō*. If we compare the two patronymics *Πηληϊάδης* and *Πηλεΐδης*, we distinguish two forms of the stem of *Πηλεός*, *Πηλη-* and *Πηλε-*, to which there have been added respectively the endings -ιαδης and -ιδης. — *Ἀχλλῆος*: the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (υ for —υ) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [*Ἀχιλλέως*] could not close a hexameter, for we should have υ — υ instead of υ υ — υ.

2. *ὄλομένην* [*όλομένην*]: 2 aor. midd. ptc. from *ὄλλυμι*. The 2 sing. opt. *ὄλοιο* is a form of imprecation, 'may you perish' (cf. Lat. *pereas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — *μυρ'* (observe accent, G. 77, 2, N. 3; and see Lexicon): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — *ἔθηκε*: lit. 'set,' i. e. 'caused,' 'made.' — *ἄλγε'* [*έλγη*]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. *ἰφθίμους*: treated here as an adj. of two endings though in E 415 we find the fem. form *ἰφθίμη*. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by *ἰφθίμας*. — *Ἄϊδς*:

<sup>1</sup> The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, Ε, Ζ, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,'—the person, not the place, is meant. The form *Ἅιδι* is a heteroclit dat. as if from nom. *Ἅις*. Hom. uses the nominative forms, *Ἄϊδης* and *Ἀΐδωνεύς* [*Ἄϊδης*, *ᾗδης*]. — *προταψεν*: 'hurled forward to,' *λαπ*, stem of *ἰάπτω* = *ιασ*, stem of *ιαίο*. Hence *προταψεν* corresponds etymologically to *proiecit*.

4. *αὐτούς*: 'themselves'; the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. *αὐτός* in Hom. with very rare exceptions is always intensive. — *δι' ἐλώρια*: the first instance of apparent hiatus. G. 8, H. 75 D a. *ἐλώρια* is really *Φελώρια*. — *τεῦχε* [*ἔτευχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. *τε*: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πάντα*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἐτέλεετο* [*δ' ἐτελεῖτο*]: the relation of thought between this clause and the preceding is such that *ἐτελεετο* gives the reason for *τεῦχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. *ἐξ οὗ δῆ*: 'from the very time when' (*cf.* Lat. *ex quo*). — *τὰ πρῶτα*: Hom. also uses *τὸ πρῶτον* and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ἵστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. *Ἀτρεΐδης*: for explanation of patronymic suffix *-ιδης*, see G. 129, 9 c, H. 559 b. — *ἄναξ* = *Φάναξ* (see on v. 4).

8. *ἔριδι ξυνέηκε* [*συνήκε*, 1 aor. from *συνήμι*]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 265, H. 951.

9. *Ἀθηούς καὶ Διὸς υἱός*: Apollo is meant (*cf.* v. 36). — *ὁ γάρ*: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 140, H. 653. — *βασίλῃ*: for construction, G. 186, N. 1, H. 764, 2.

10. *νοῦσον* [*νόσον*]: 'pestilence.' — *δέκοντο* [*ἄλλυντο*]: The change of tense from *ᾤρσε* to *δέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

11. τὸν Χρύσην [ἐκείνον τὸν Χρῦσην] : 'that Chryses' — ἡτίμασεν : ἀτιμάω and ἀτιμάζω both occur in Hom.; the first gives aor. ἡτίμησε. — ὄρη-ῆρα : the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς] : orig. νῆ-ῆας, Lat. *naves*.

13. λυσόμενος : indirect mid. : 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λῦσαι and λύσω, in vv. 20 and 29. — ἀπερείσι [ἔπειρος] : lit. 'endless.'

14. στέμματ' : first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέφ [χρυσῶφ]. Here we not only have synizesis (see on Πηληϊάδεω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀτρεΐδα : acc. dual.

17. ἑυκνήμιδες : this resolution of the diphthong, in compds. of εὔ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. κνημίς), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί : pronoun by synizesis as one syllable; for though final -οι is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοίην : opt. of desire. G. 251, H. 870. The thought is : if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν : for quantity of final syllable, see Essay on Scanning, § 5. 4.

20. φῶην : often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — λῦσαι and δέχεσθαι are examples of the infin. used as inv. G. 269, H. 957. — τὰ ἄποινα : lit. 'this ransom.'

21. ἄζόμενοι : the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-εμφήμησαν : εὐφημέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is



more positive: 'shouted assent to his prayer (*ἐπί*), bidding him to.' The follg. infis. are explanatory (epexegetical) of *ἐπευφήμισαν*.

23. *ἱερῇ* [ἱερέῃ]. — *δέχθαι* [δέξασθαι]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. G. 16, 4, H. 61.

24. *θυμῷ*: local dat. 'in his soul.' G. 190, H. 783.

25. *κρατερὸν . . . ἔτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπί* and *ἔτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπί* and *ἔτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχελω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχελω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχημι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχημεν*, subj. *κίχελω*, opt. *κίχείη*, inf. *κίχηται*, ptc. *κίχελς*. For subj., see G. 253, H. 866, 1.

27. *δηθύνοντα*: for elision, see Sketch of Dialect, § 4. — *αὐτίς*: 'again.'

28. *χραίσμῃ*: 2 aor. subj. of a defective verb *ἐχραισμε*. For subj., see G. 218, H. 887. — *τοὶ* [σοι]: for dat., see G. 184, 2, H. 764, 2.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μὴν* [αὐτήν]: this enclitic pron. of 3d sing. may stand for all genders.

30. "*Ἀργεῖ*": used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φόλκῳ*: apparent hiatus. — *πάτρης* [πάτρως or πατρίδος]: for gen., G. 182, 2, H. 757.

31. The frame of the Hom. loom was upright (*ἰσθός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-οίχεσθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιώσαν*: 'approaching,' assimilated form, from *ἀντιδούσαν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὥς κε νῆναι* [*ὥς ἂν νέρη*]: *κε* [*ἔν*] is occasionally joined to the conjunction in final clauses. G. 216, N. 2, H. 882.

33. *ὥς ἔφατ'* [*οὕτως ἔφη*]: when *ὥς* means 'thus,' it is always oxytone

except in the phrases καὶ ᾧς, οὐδ' ᾧς. — εἰσεῖν: the aug. εἰ is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is δφι-, and the aor., with lengthened stem, ἐδφεισεν.

34. παρὰ θίνα: 'along the shore.' — πολυφλοίσβοιο: suggests by its sound its meaning. Such words are called onomatopoeitic.

35. ἀπάνευθε: 'far away,' ἀπό, ἀνευ, and the suffix -θεν or -θε. — πολλὰ (cogn. acc.) . . . ἡράθ' [ἡράτω]: 'was praying earnestly,' ipf. 3d sing. from ἀράομαι.

36. ἀνακτι: for case, G. 184, 2, H. 764, 2. — τόν [δν]: the first instance where the article fills the place of the relative. G. 140, H. 275 D. — Δητώ: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. μεν [μου] Χρύσην: Chryse and Killa were unimportant towns in the Troad. The term Troad (ἡ Τρωάς, sc. χώρα or γῆ) designates the region about Troy. — ἀμφιβέβηκας: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — Τενέδοιο: for gen., G. 171, 3, H. 741. — ἰφι: 'mightily.' The suffix -φι is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi*, *sibi*, and *mihi*.

39. Σμινθεύ: 'Sminthian;' this word probably means 'destroyer of field-mice' (σμίνθος), which infested fields of grain. — τοι [σοι]. — χαρῆντα: pred. adj. with νηόν [νέων], may be translated by adv. expression, 'for thy pleasure.' — ἐπὶ . . . ἔρεψα (unaug. aor. from ἐρέφω): 'roofed over,' i.e. 'built.'

40. κατὰ . . . ἔκηα [κατέκαυσα]: 'consumed utterly,' lit. 'burned down.' The form ἔκηα is produced from the theme κα- (καυ or καF) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. ἡδ(έ): orig. correlative of ἡμέν, but often used alone, = καί. — κρήνην ἐλδωρ [κράνον τὴν εὐχὴν]: Hom. pres. is κραίνω, strengthened form of Attic κραίνω.

42. τίσειαν: distinguish τίω, 'honor,' from τίνω, 'punish.' For opt., G. 251, 1, H. 870 — βάλουσιν dat. of means or instrument.

43. τοῦ: for gen., G. 171, 2, H. 742.

44. κατ': for loss of accent with elided vowel, G. 24, 3, H. 107. — Οὐλύμπιοι ['Ολύμπου]: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — κατὰ καρήνων: 'down from summit,' where were the palaces of the gods. — κῆρ (used only in singular) [καρδίαν]: the acc. of specification is especially frequent with verbs denoting emotion.

45. *ῥοιουσιν* [ἐπὶ τοῖς ῥοιούσιν], see on *θυμῶν* v. 24. — *ἀμφορεφέα* *τε* *φάρετριν* [καὶ ἀμφορεφῆ φάρετριν]. *ἀμφορεφέα* (ἀμφί, ἐρέφω): 'closed at both ends.' Notice that the naturally short final α is here used as long in the thesis of the foot. This liberty is taken especially in words ending in three short syllables.

46. *ἔκλαγξαν*: the full theme *κλαγγ-* shows itself in the aor., though not in the pres. *κλάζω*, G. 108, IV. b, H. 398 b. — *ἄρ'* (ἔρα): inferential particle, the meaning of which must often be felt rather than expressed. Here we might give its force with *δέ* thus: 'and then it was that,' or 'and you may be sure.'

47. *αὐτοῦ κινήθεις*: 'as the god himself moved.' *αὐτοῦ* stands in contrast to *δίοιοι*. — *ἦϊα* [ἦει]. — *νυκτὶ δοικώς*: 'like the night,' i.e. gloomy and awful; for case of *νυκτὶ*, G. 186, H. 773.

48. *ἀπάνευθε*: governs gen. *νεῶν*, though used absolutely in v. 35. — *μετὰ* . . . *ἔηκεν*: 'let fly into the midst;' *μετὰ* is adv. (see on v. 25), and we have no tmesis. Distinguish: *ῥον*, 'violet;' *ῥός*, 'arrow;' *ῥος*, 'one.'

49. *δεινῇ*: attributive: 'a dreadful twang began from the silver bow.' Distinguish *βίος*, 'life,' and *βίός*, 'bow.' The armor and ornaments of the gods are generally represented as of gold; Apollo, as god of light (*Φοῖβος*, v. 43) bears the silver (white) bow. There is an evident onomatopœia in this verse. Among many examples of onomatopœia in Lat. and Engl. the following may be given: *Monstrum horrendum informe ingens cui lumen ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops), and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. *οὐρῆας* [ὀρέας]: 'mules;' the word is perhaps connected in derivation with *ὄρος*, 'mountain,' mules being specially adapted to service in mountain roads; for case of *οὐρῆας*, G. 158, N. 2, H. 712 c. — *ἐπ' ἔρχετο*: 'assailed;' *ἐπὶ* has the same force as in v. 31, 'one after another.' — *ἀργούς*: the radical idea of the word is 'bright.' Hence the two signifi., — 1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a dazzling effect like that of white color. — *αὐτάρ*: expresses a slighter opposition than *ἀλλά*, but is more strongly adversative than *δέ*.

51. *βῶος* (σ) *ἐχπευκός*: example of the lengthening of a final short syllable, on account of original initial consonant not wholly forgotten, though it had ceased to be written. — *ἐφίετο*: pres. ptc. from *ἐφ-ίημι*.

52. *βαλλ'* [ἐβαλλε]: 'was smiting.' — *νεκῶν*: gen. of material. — *θαμναί*: adj., best translated as adv., 'thickly' (see on v. 39).

53. *ἀνὰ στρατὸν ἔρχετο*: 'sped (up and down) through the encampment.' Notice in this and the follg. verse three cases of the omission of the article, where it would be expected in prose.

54. *τῇ δεκάτῃ*: the usual word for day in Hom. is *ἡμαρ* (cf. adv. *ἐννῆμαρ*, v. 51); but this fem. form of the adj. shows that the form *ἡμέρη* [*ἡμέρα*] was not unknown to the poet. — *καλέσαστο* [*ἐκαλέσαστο*].



55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely affected. G. 184, 3, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὀρώτο [ὠρώτο or ἑώρα]: middle voice used without appreciable difference of meaning from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγεσθην [ἠγέρθησαν] and ὀμνέμεσθαι we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were gathered together.' This is an example of Homeric fulness of expression. We see the same thing in the Hebrew poetry, in what are called the 'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 184, 3, N. 2, H. 767; translate: 'rose up and spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ήμῃς]: Aeolic form. — παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἰ κε(ν): as κε(ν) = the particle ἄν, εἰ κε, = ἔάν (which is never found in Hom.) and ἤν. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where εἰ κε is followed by the opt. to express a bold supposition, possible but unlikely; κε emphasizes the contingency.

61. εἰ δῆ: 'if really'; δῆ, like Lat. *iam*, to which it is perhaps allied, is properly a temporal particle, and means 'now'; and this meaning underlies all its uses, even where it is introduced to give dramatic vividness to a statement or narrative. — θαμᾶ: fut., not pres. indic.

62. ἐρείομεν (from ἐρέω, 'inquire of') = ἐρωῶμεν [ἐρωτῶμεν]: for hortative subj., G. 253, H. 866, 1. — μάντις (μαίνομαι). 'seer,' 'prophet,' not devoted, like the priest, to some one deity. — ἱερεὺς: 'sacrificial priest' (hence ἱερεύω, 'offer sacrifice,' 'slay'); he learns the will of the gods by sacrifice. — ὄνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 226, 2, b, H. 872. — ὅ τι: the indefinite relatives are reg. employed in dependent questions. G. 87, 1, H. 282, 700. The direct question was: τί ἐχάσατο; — ἐχάσατο: from χάομαι.

65. εὐχολῆς [εὐχῆς]: for gen., G. 173, 1, H. 744; translate: 'finds fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 171, 1, H. 739; 'savor,' 'smell of burning fat.' Upon this, as it rose to heaven, the gods were supposed to be nourished.

67. βούλεται [βούληται]: translate with αἶ κε, 'on the chance that he may wish'; some translate, 'whether he may wish,' and regard as an indirect question. Goodwin MT. 53, N. 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in *thought*, not in *time*. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — *ἡμῖν ἀπὸ λοιγὸν ἀμύναι* [τὸν λοιγὸν ἀπαμύναι ἡμῶν]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 184, 3, N. 3, H. 767 a.

68. *ὡς εἰπὼν κατ' ἄρ' ἔϊετο* [οὕτως or ταῦτα οὖν εἰπὼν ἐκαθέζετο].

69. *ὄχα*: occurs only in the phrase *ὄχ' ἄριστος*: 'far the best'; it is thought to be for *ἐξοχα* (*ἐξέχω*, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the *ἐξ*, not in *ἐχω*.

70. *ὅς ἤδη [ῥῥε]*: see on v. 51. — *πρό τε (ε) ἔόντα*: lit. 'the things that were beforehand'; the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense *ῥῥη*. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — *i.e.* the present, the future, and the past. — The verb *εἰμί* has no aor. or perf. ptcs., for one of which the periphrasis *πρό τε ἔόντα* may be regarded as a substitute.

71. *νῆεσσ(ι)* [*ναυσ(ι)*]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' *i.e.* showed them the way. See on v. 67, G. 184, 3, H. 767. — *Ἴλιον*: *i.e.* *ager Trojanus*, 'precincts of Ilium.' — *εἴσω* [*εἰς*]: frequently used in Hom. as prep. with verbs of motion.

72. *ἦν διὰ μαντοσύνην*: 'by means of his prophetic art;' *e.g.* at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — *ἦν* is poss. adj., for which in Attic the article would be a sufficient substitute. G. 82, N. 2, H. 269 a, 690. — *τήν = ἦν*: rel. pron.

73. *ὁ σφιν*: *ὁ* is the article (with demonstrative force) which receives the accent on account of the enclitic *σφιν*. *σφι(ν) = σφισι(ν)*; but as this is always reflexive in Attic, the unemphatic *αὐτοῖς* would be the prose equivalent of *σφι(ν)*. Connect the dat. with *ἀγορήσατο καὶ μετέειπεν* (see on v. 58).

74. *κέλευι* [*κελεύεις*]: from pres. *κέλομαι*. — *δίφιλε*: often written as two words, *Διτ φίλε*. — *μυθήσασθαι* closes a spondaic verse; see on v. 11.

75. *μῆνιν*: deep, persistent wrath, as in v. 1; compare with *χόλον* and *κότον*, vv. 81, 82. — *ἐκατη-βελέταο* [*-βελέτου*]: if the first part of the compd. is derived from the root of *ἴημι*, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. *ἐγών, σύνθεο, δημοσσον* [*ἐγώ, συνθεοῦ, δημοσον*]. — *σύνθεο*: 'give heed.'

77. *ἦ μὲν* [*ἦ μήν*]: 'verily.' — *πρόφρων*: the adj. is best translated as adv. 'heartily'; it agrees with the (omitted) subject of the infinitive *ἀρήξειν*. — *χολωσέμεν* = *χολώσεω*. The subj. of *ἀρήξειν*, *χολωσέμεν* would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — *ἔπειν*: dat. pl. from *ἔπος*.

78. *δοταί χολωσέμεν*: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — *μέγα πάντων Ἀργείων κρατεῖ*: 'rules mightily over all the Argives,' G. 171, 3, H. 741.

79. *καὶ οἱ* [*καὶ αὐτῷ*]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required *καὶ ὃ* in the second clause. G. 156, H. 1005.

80. *δτε χάσεται* [*δταν χάσσηται*]: G. 207, 2. — *χέρῃ*: assumed nom. *χέρης*, prob. derived from *χείρ*: 'one who is in the hand of,' 'vassal.' From this stem *χερ-* is formed the comp. *χερείων* [*χείρων*]. In Hom. the heroes (*βασιλῆες, διογενεῖς*) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. *εἴπερ*: In Attic we must have had *ἦνπερ* with follg. subj. — *χόλον γε*: 'his anger at least,' as opposed to *κότος*, 'spite,' 'abiding grudge.' — *καταπίψῃ* (from *-πέσσω*): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. *ἀλλά*, 'yet,' introduces the apodosis. — *δφρα τελέσῃ* [*ἔστ' ἂν τελέσῃ*].

83. *στήθεσσι ἰοῖσι* [*τοῖς στήθεσι*]: here the preposition is expressed, which was omitted in v. 24. — *φράσαι*: in active voice, 'point out;' in midd. 'ponder' (point out for one's self). — *εἰ*: 'whether.'

84. *τόν* [*αὐτόν*]: compds. of *πρός* with *φημί* and *εἶπον* govern the acc., not the dat. — *ἀπαμειβόμενος*: lit. 'making an exchange;' *ἔπει* is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. *φτε*: dat. governed by ptc. *εὐχόμενος*, 'by prayer to whom;' for dat., G. 184, 2, H. 764, 2. *ὃ τε* seems not to differ sensibly in meaning from the simple relative; the enclitic *τέ* is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. *Δαναοῖσι*: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in *Ἀχαιοί* a constant reference to the ruling class. *Ἀργεῖοι*, he says, is applied only to the Greeks serving before Troy, while *Δαναοί* refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὐτις: referring, of course, to Agamemnon; for accent, G. 28, N. 3. H. 118. — ἐμὸν [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένοις: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fullness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. κοῶς [κοίλως]. — ἐπ-οῖσι: fut. from ἐπι-φέρω.

90. οὐδ' ἦν Ἀγαμέμνονα εἶπης: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἶπης is ἐποῖσι, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὔχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὔχομαι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (ipf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — *i.g.* of lineage or of personal appearance.

93 = 65.

94. With ἔνεκ ἀρητήρος *sc.* ἐπιμέμφεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptcs. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρὶν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρὶν and πρόσθεν . . . πρὶν. — ἀπάσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φῶφ: see on v. 20. — ἑλικάπιδα κοῦρην [κόρην, H. 138 a]: the adj. is diversely explained as 'round-eyed' and 'bright-' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' *i.e.* without paying the



price exacted by Agamemnon. — *ἀνάποιον*: also adverbial: 'without ransom,' *i.e.* without handing over the *ἀπερείσι' ἄποινα* (v. 20) voluntarily offered by her father. — *ἄγειν*: the appropriate word for 'conducting' a hecatomb of living creatures.

100. *Χρῦσθην*: already mentioned, v. 37. — *μῖν [αὐτόν]*. — *πεπιθόμεν*: potential opt. with *κε*; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — *ἤγαγον*, *εἶπον*, *ἤνεγκον* — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. *μένεος [μένους]* . . . (*ἔ*)*πέμπλαντ(ο)*: 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. *ἀμφιμέλαιναι*, 'black on both sides,' seems to be appropriate to *φρένες* in its literal sense as in the center of the body, and charged with venous blood. The *φρένες* can be said to be filled with *μένεος*, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. *ῥοσε*: defective noun, used only in dual: 'his two eyes.' — *οἱ [αὐτῶ]*: dat. limiting the verb, instead of gen. limiting the noun. G. 184, 3, N. 4, H. 767. — *λαμπετόωντι*: see on v. 31. — *έκτην*: 2 plupf. from *έοικα* and really a redupl. form = *FeFικτην*, so that the hiatus before it is only apparent.

105. *πρώτιστα [πρώτων]*: in form a double superlative: 'first of all.' — *κάκ' = κακά*: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 24, 3, H. 107. The acc. is cognate. Translate *κάκ' ὁσόμενος*: 'with ill-boding glance.'

106. *κακῶν*: ntr. pl. — *τὸ κρήγυον*: lit. 'that which is sound.' — *εἶπας*: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms *ἤνεγκον* and *ἤνεγκα*.

107. *τὰ κάκ' [κακά]*: subj. of *έστί*, the inf. *μαντεύεσθαι* depending upon the pred. adj. *φίλα*. — *φρεσί*: see on v. 24.

108. *έτελεσσας [έτέλεσας]*: 'didst thou bring to pass.'

109. *καί νῦν*; 'and now,' — a special instance of the habit referred to in *αἰεί*, v. 107. — *θεοπροπέων ἄγορεύεις*: 'art declaring in thy capacity of *θεοπρόπος*,' *i.e.* 'art declaring as by divine direction.'

110. *δή*: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — *τοῦδ' [τοῦδε] ἔνεκα* is the antecedent of *οὐνεκα [οὗ ἔνεκα]*: 'on this account, because.' — *σφίν [αὐτοῖς]*: *i.e.* *τοῖς Ἀχαιοῖς*. — *τεύχει (from τεύχω)*: 'devises.' Cf. Lat. *machinatur*.

111. *κούρης*: gen. limiting *ἄποινα*. — *Χρῡσηῖδος*, nom. *Χρῡσηῖς*, 'Chryseïs,' feminine patronymic, formed from *Χρῡσης*, 'Chryses.' The patro-



nymic ending is -ιδ, nom. -ις. G. 129, 9, H. 559. Chryseis means 'daughter of Chryses.'

112. *ἔθελον* [*ἤθελον*]. — *αὐτήν*: in emphatic contrast with *ἄποινα* in previous verse.

113. *καὶ γάρ*: the ellipsis is *οὐκ ἔθελον*: 'I well might refuse, for.' — *Κλυταιμνήστρης*: gen. after *πρό* in comp. G. 177, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. *κουριδίης*: 'wedded,' — probably derived, like *κούρη*, 'bride,' from *κείρω*, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — *ἔθέν*: not reflexive, else it would have been accented *ἔθεν* [οὔ], but unemphatic = *αὐτῆς*. — *χφείων* [*χείρων*]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. *καὶ ὥς*: see on v. 33.

117. *βούλομ(αι)*: For elision, see Sketch of Dialect, § 4. — *ἔμμεναι* (for *ἔσμεναι*) [*εἶναι*]. — *σδόν* [*σῶν*].

118. *ἐτοιμάσαι*: 'put in readiness,' aor. inv. referring to a single act.

119. *ἔω* [*ᾶ*]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 881.

120. *λεύσσετε* [*ὀράτε*]. — *ᾧ*: the acc. of the rel. pron. has passed into a conj. (cf. *quod* in Latin). In prose we should have had *ὅτι*. — *ἔρχεται ἄλλη*: 'is going elsewhere,' i.e. 'is given to another.' — *μοί*: dat. of disadv. G. 184, 3, H. 767.

121. *ἡμέτερον*: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (sc. *ἔπεισι*), that it takes an acc. of the pers. like *προσέφη*.

122. The verse begins in courtly style; but, instead of the usual close, *ἄναξ ἀνδρῶν Ἀγαμέμνων*, there follows the contemptuous *φιλοκτεανότατε πάντων*. — *πάντων*: 'of all men.'

123. *πῶς γάρ*: 'How, pray?'

124. *ἔμμεν ξυνήμια* [*ἴσμεν κοινά*]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first *τὰ* is relative; the second, demonstrative. — *πολλῶν* [*πόλεων*]. — *δέδασται*: pf. from *δαίνομαι* or *δατέομαι*. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. *παλλολλα ταῦτ' ἐπαγείρειν*: 'pile these up (so as to be) collected together;' *παλλολλα* expresses the result of *ἐπαγείρειν*. See on v. 39.

127. *τήνδε*: i.e. Chryseis. — *πρό-ες* (2 aor. inv. *προ-ίημι*) *θεῷ*: 'send her forth (out of respect) for the god,' i.e. for Apollo. *θεῷ* is dat. of advantage.

128. **τριπλὴ τετραπλὴ τε**: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — **αἶ κέ ποθι** [**ἔάν ποθι**].

129. **δῶσι** [δῶ]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form δῶ is derived from the orig. ending -σι, and should not logically be written in δῶσι. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — **πόλιν Τροίην**: unlike *Τροίης πολλίσθρον* (v. 164), undoubtedly refers to the city Troy.

131. **δὴ οὕτως**: pronounce δὴ οὐ as one syllable by synizesis. — For the orig. meaning of δὴ, which is here apparent, see on verse 61. — **ἀγαθός περ ἔόν**: 'very brave as thou art.' περ is a freq. attendant of the concessive ptc., but no concessive idea belongs to περ, which retains its orig. meaning, 'in high degree' (from *περί*); here it qualifies ἀγαθός, 'very brave.'

132. **κλέπτε νόῳ** [νῶ]: 'cheat by craft,' 'craftily cheat;' or νόφ may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. **ἢ ἔθελαις**: 'dost thou really wish? — **ἔφρ' ἔχης**: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ἦσθαι*. — **αὐτῶς**: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. **δεδόμενον** [δεόμενον]: G. 98, N. I, H. 411.

136. **ἄρσαντες**: 1 aor. ptc. from *ἄρ- (ἀραρίσκω)*. — **ἄρσαντες κατὰ θυμόν**: 'suiting it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 135.

137. **εἰ . . . δώσωσιν** [**ἐάν δὲ μὴ δώσωσιν**], **ἐγὼ δέ κεν αὐτὸς ἔλωμαι**: δέ marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. **κεν ἔλωμαι**: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 255 and N., H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἔν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἔν*, subj. with *ἔν*, opt. with *ἔν*.

138. **τέόν** [τόν]: **Ἄλαντος**: Ajax, the son of Telamon (*Αἴας Τελαμόνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — **Ὀδυσσεύς** [*Ὀδυσσεύς*]: see on *Ἀχιλλεύς*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. **ἴων ἔλωμαι**: 'will go and take.' — **ἄξω ἑλάν**: 'will take and

bring.' — *κεχολώσεται* : fut. pf. from *χολών*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήση*, Γ 138). *κε* (*ἄν*) is joined with *κεχολώσεται* and *ἴκωμαι*, as described in v. 137.

140. *μεταφρασόμεθα* : 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17) : *ἐρύσ(σ)ομεν*, *ἀγέλομεν* (142), *θέλομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subjs.

142. *ἐρέτας* : from nom. sing. *ἐρέτης*.

143. *καλλιπάρηρον* : compound of *καλός*, 'beautiful,' and *παρειά*, 'cheek.'

143. Join *ἄν* (for *ἀνά* by apocope, G. 12, N. 3, H. 84 D) with *βήσομεν*, from which it is separated by tmesis.

144. Translate *ἄρχος* as predicate : 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. *ἔφρ' ἰάσσεσθαι* [*ἴν' ἰλδοῖν*]. — *Ἐκάρηγον* : ordinarily explained as 'Far-worker' (*ἑκός*, *ἔργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *ἑκός* and *ἔργω* : lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. *ὑπόδρα* : perh. for *ὑποδρακ* (*ὀπό*, *δέρκομαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148-171.

149. *ἀναιδέην ἐπικειμένη* : 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 164, 197, N. 2, H. 724 a. — *ἐπὶ* does not lose its final letter, because *ἐννυμι*, Lat. *vestio*, has initial *F*.

150. *ἔπεισιν* : the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui* ; in other words, *ἔπεισι* is the nearer, *τοῖ (σοι)* the remoter (indirect) object. It comes to the same thing to explain *ἔπεισι* as a definitive appositive of *τοῖ* : 'thee,' *i.e.* thy words. H. 625 c. — *πειθήναι* : dubitative or deliberative subj. : 'How can one obey?' G. 256, H. 866, 3.

151. *ὀδόν* : cogn. acc. after *ἐλθέμεναι* [*ἐλθεῖν*] ; translate : 'either to go on a foray or to fight mightily with heroes.' — *ἔφρ* : see on v. 38.

153. *μαχησόμενός* [*μαχοόμενος*] : final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — *μοι* : 'in my sight.' G. 184, 5, H. 771.

154. *οὐδὲ μὲν [μήν]* : *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles.

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. ἐπεὶ ἦ: the diphthong εἰ may be considered as shortened in the arsis before follg. vowel, or the ι may be pronounced by synizesis with the following η, — ἐπεε ἦη.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. σοί: dat. of association with αἶα, G. 186, H. 772 c; yet the verb ἐσπόμεθα regularly takes the dat. The accent of σοί and its repetition — σύ, σοί — indicate great emphasis.

159. τιμὴν ἀρνύμενοι: 'seeking to obtain satisfaction. ἀρνύμενοι, pres. ἄρνυμαι, comes from a different root from αἶρω [αἶρω]. Its primary meaning is 'attain to.' — κυνώπα: implies nom. κυνόπης, lit. 'with the eyes of a dog,' 'dog-faced.' (Cf. in v. 225 the equivalent expression κυνὸς ὄμματ' ἔχων; cf. also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, ρ 272).

160. τῶν: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — μετατρέπη: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' i.e. 'dost not regard,' cf. Lat. *re-spicere*. — ἀλεγιῶ: 'not to care for,' see v. 180.

161. καὶ δῆ: 'and now.' — μοι: could be joined with ἀπειλείς, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with ἀφαιρήσεσθαι (see on v. 67). — αὐτός: 'in person.'

162. ὃ ἐπι [ἐφ' ἐ]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (ἀναστροφή: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. οὐ μὲν [οὐ μήν]. — σοί: dat. after ἴσον, lit. 'equal with thee,' i.e. 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. Cf. Xen. Anab. II, III, 15, ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψους. — ὀππότε [ὀπότεν].

164. πτολίεθρον: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. τὸ πλείον: 'the larger (harder) part.' — πολυ-αἶκος: the latter part of this compound is the stem of αἶσσω, 'to leap,' lit. 'much springing,' i.e. 'fatiguing.' — πολέμοιο: generally to be translated 'combat,' — not, as in prose, 'war.'

166. *δέπου*: 'bring to pass.' The act. forms *ἔπω*, *διέπω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — *ἀτάρ* = *ἀλλά*: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — *ὀλίγον τε φθονοῦ τε ἔχων*: lit. 'with (a prize) small and sweet,' — *i.e.* 'precious though small.'

168. *ἐπεὶ κε [ἐπὶ] κάμω πολέμῳ*: 'when I have fought myself tired.'

169. *εἰμι*: 'I will go,' — pres. with the usual fut. signif. — *ἐπεὶ ἤ*: see on v. 156.

170. *ἴμεν [ιέναι]*. — *σὺν νηυσὶ [ναυσὶ]*: we constantly find 'with the ships,' instead of 'on,' *i.e.* 'on board of the ships;' *cf.* among many examples, vv. 179, 183. — *σ'* [*σοι*]: dat. of advantage.

171. *ἀφύξαι*: fut. inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. *μᾶλ'*: 'by all means,' *cf.* v. 85. So the modern Greek uses *μάλιστα*: *cf.* Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — *ἐπ-έσονται*. pf. midd. from *σέω* with pres. signif., 'impels.' Notice how smoothly this and the follg. vv. are from the numerous liquids which they contain.

174. *ἐνεκ' ἐμείο [ἐμοῦ ἔνεκα]*.

175. *οἷ κε τιμήσουσι*: see on v. 137. — *μητέρα [μητιέτης]*: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. *ἐχθιστος*: 'most hateful,' for form, G. 72, 1, H. 253. — *μοι*: 'in my sight,' see on v. 153. — *Διοτρεφές βασιλῆς* [*Διοτρεφεὺς βασιλεῖς*]: *διοτρεφής* and *διογενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — *καρπός ἐστι [κρατερὸς ἐστ']*.

179. *ἐτάροισι [ἐταίροις]*.

180. *Μυρμιδόνεσσι [Μυρμιδوسي]*: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — *σέθεν [σοῦ]*: see on v. 160.

181. *δδομαι (σοῦ) κοτέοντος*: 'trouble myself about your spite.'

182. *ὥς*: adv. of comparison, 'just as.' The important part of the *apodosis* is *ἐγὼ κ' ἄγω* (subj. with *κε* nearly equals fut. indic.); but the

την μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given: 'Though (μὲν) I comply with the god and send, etc.; yet (δέ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. νηϊ ἐμῇ: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between κρατερός and φέρτερος—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281).

187. ἴσον ἐμοὶ φάσθαι: 'to speak on a level with me,' 'to assert himself my equal'; ἴσον is originally a cognate accusative. — δμοιωθήμεναι [δμοιωθῆναι] ἄντην: 'to liken himself to me before my face'; ἄντην is adv. (cf. ἀπριάτην, v. 99).

188. Πηλεΐωνι: dat. of possessor; the patronymic ending -ων is infrequent in comparison with -ιδης, see on v. 7. — οἱ: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun ἦτορ or στήθεσσι. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. φάσσανον: probably derived from σφάζω, and so originally meaning 'slaughter-knife,' but here equals ξίφος, ἄορ, and means 'sword.'

191. τοὺς μὲν ἀναστήσεις: 'should make start up the rest of the chiefs.' At the assembly of chiefs (βουλή γερόντων), the speaker stood and the others remained sitting. Cf. vv. 53, 63, 101. The opts. in this v. represent subjs. of direct discourse (G. 256, H. 866, 3) changed to opt. under the influence of the secondary tense μερμήριξεν. — ἐναρλίζοι: 'strip off armor' (ἐναρα), presupposes, of course, the 'killing of Agamemnon.

192. θυμόν: 'fury.'

193. εἰος [ἔως]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. ἦλθε δ' Ἀθήνη: δέ in apodosis; 'then came Athena.' The change of tense marks the commencement of the apodosis. Cf. v. 58.

195. οὐρανόνθεν [ἐξ οὐρανοῦ]. — πρὸ . . . ἦκε: tmesis. Cf. προταψεν, v. 3.

196. ἄμφω: governed by φιλέουσα, for κηδομένη takes the gen. Cf. v. 209; cf. also H. 204, Ἐκτορά περ φιλέεις καὶ κήδεται αὐτοῦ.

197. στή δ' ὤπισθεν: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6). — κόμης ἔλε [εἶλε]: 'plucked by the hair,' gen. of part taken hold of. G. 171, 1, H. 738.

198. ὁράτο [έώρα]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — *θάμβησεν* [*ἐθαύμασεν*]. — *μετὰ* . . . *ἐτράπετο* (2 aor. midd. from *τρέπω*): here used in literal sense (contrast with v. 160), 'turned him about.'

200. *οἱ* [*αὐτῇ*]: nearly equal to poss. gen. limiting *ἔσσε* (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or *δεινῶ* may be taken as predicate: 'dreadful was the gleam of her two eyes.' — *φάανθεν* [*ἐφάνθησαν*]. Cf. *κρήνον* [*κράνον*], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. *Τίπτι(ε)* [*Τί ποτε*]. — *αὐτ(ε)*: 'again,' as if he had said 'One vexation after another, here you are once more!' — *αἰγίόχοιο Διὸς τέκος*: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — *εἰλήλουθας* [*ἐλήλυθας*]: closes a spondaic verse.

203. *Ἴδη* [*ἴδης*]: see on v. 56. — *Ἀτρεΐδαι* [*Ἀτρεΐδου*]. In B 185 we find *Ἀτρεΐδαι*. See Sketch of Dialect, § 1, 4.

204. *τελέσθαι*: fut. inf. midd. with pass. signif.

205. *ἧς ὑπεροπλήσι*: 'because of his deeds of arrogance.' — *ἧς*: dat. pl. fem. of the poss. pron. *ὅς*, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. *αὐτοῦ*, *αὐτῆς*. The article alone has also frequently the force of a possessive. — *τάχα ποτέ*: 'at no distant day,' 'right soon.' — *ἄν* . . . *ἄλίσσῃ*: potential use of subj. (see on v. 137).

207. *τὸ σὸν μένος*: 'that wrath of thine.' — *εἴ κε πύθῃαι* [*ἐὰν πύθῃ*]: see on v. 67.

208. *οὐρανόθεν*: cf. v. 195.

209 = 196. — Distinguish *ὁμῶς*: adv. 'alike,' and *ὅμως*: conj. 'yet.'

210. *ἔριδος*: gen. of separation, 'from strife.' — *ἔλκεο* [*ἐλκου*]: imv. prs. 'be drawing.'

211. *ἔπεισι*: 'with words,' if only deeds of violence be foregone. — *ὡς ἔσονται περ* [*ὡς περ ἔσονται*]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of *εἰμί* occur.

212. *ᾧδε γὰρ ἑξέρτω*: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — *τό*: how decide whether relative or demonstrative? The presence of conj. *δέ* decides.

214. *ἔβριος* [*ἔβριος*]: notice omission of the article, which would be expected in Attic. — *ἴσχεο* [*ἔχου*]: 'restrain thyself.'

216. *σφωῖτερον*: poss. pron. (poetic form) formed from dual of the



pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' *i.e.* of Athena and Hera. — εἰρύσασθαι (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (F)ερν-, ἐρύω, 'draw,' or from a root (σ)ερF-, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. καὶ μάλα περ κεχολωμένον [καίπερ μάλα κεχολωμένον]: the separation of καὶ περ (like ὅς περ, v. 211) may be compared to tmesis. κεχολωμένον agrees with subj. of εἰρύσασθαι, *i.e.* ἐμέ or τινά.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, *cf.* Prov. xv. 29, John ix. 31. In ἐκλυον we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, γνῶμαι). G. 205, 2, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — ὅς κε ἐπιπείθηται: general condition referring to present time. If τ' before ἐκλυον is for τε, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in τ', the particle τοι, and translate: 'surely.'

219. ἦ: ipf. 3 sg. from defective verb ἦμι, Lat. *aiō*, occurs in Hom. only in this form. In Attic Greek, ἦμι, 1 sing. prs., and ἦν and ἦ, 1 and 3 sing. ipf., are found. — στήθε [ἐσχε]: 'held,' 'stayed'; for formation in θ, see G. 119, 11. H. 498.

220. ὦσε [ἔωσε]: from ὠθέω. — οὐδ' ἀπίθησε: first instance of litotes. Litotes (λιτότης, 'simplicity') is a form of statement which, because of its studied simplicity, and evident inadequacy, is accepted for much more than it actually asserts. Here, *e.g.* 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblest feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: *e.g.* a citizen of 'no mean city'; his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in understatement. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. βεβήκει: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. δώματ' ἐς: 'into the palace.' — μετὰ δαίμονας ἄλλους: lit. 'into the midst of,' *i.e.* 'after other deities.'

223. ἀταρτηροῖς: 'hard,' 'unfeeling.'

224. λήγε χόλοιο: see on v. 210.

225. κυνὸς ὄμματ' ἔχων (see on v. 159): expressive of utter shamelessness, as κραδίην ἐλάφοιο (ἔχων) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'



226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήεσσι [ἀριστεύσει].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λώιον [λῶον]: 'more gainful.' — κατὰ στρατὸν εὐρύν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αίρεισθαι: the failure to elide shows that αἰρέω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — ὅστις [ὅς ἂν] ἐπῆ: for subj. see on v. 218. — σέθεν [σοῦ]: gen. depends upon the adv. ἄντιον. G. 182, 2, H. 757.

231. βασιλεύς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 157, N., H. 707. — οὔτι δανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὔτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἂν . . . λωβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὔτιδάνοις ἀνάνοις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπὶ: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μέγαν. Cf. v. 283, and see Essay on Scanning, § 5, 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μὲν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — δρεσσι: dat. pl. from δρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς ἔλθεν: the verb takes two accusatives as a verb of depriving: 'for, see (βα) the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μὲν [αὐτό].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύ-  
αται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύαται is a sync. prs. [ἐρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. δ δέ: 'and this.' δ instead of τό from the influence of the pred. noun ὅρκος. H. 617.

240. Ἀχλλῆος: obj. gen. after ποθή, 'longing for Achilles.' — ἔσται [ἀρίσεται]. — νῆας: in Attic Greek, a prep. would be required. G. 162, H. 722.

241. τοῖς: dat. of advantage after *χραίσμεῖν*, 'to help them.' See on v. 28.

242. εἶτ' ἄν [δταν]. — ὑφ' Ἑκτορος: gen. of agent is natural, because *πίπτωσι* is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνήσκοντες*.

243. ἀμύξεις: 'thou shalt rend.'

244. δ τ': δ = *quod*, as in v. 120, τε having no appreciable force. Thus δ τε is equal to *ὅτι τε*. *ὅτι* never loses *i* by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — *χωόμενος*: see on v. 153.

246. πεπαρμένον (pf. ptc. from *πέρω*, 'pierce'): 'studded.' — *ἔτεο* [*ἐκαθέ(ε)το*].

247. ἐτέρωθεν: 'on (lit. from) the other side;' cf. Lat. *ex altera parte*. — *ἐμήνι* (ipf. from *μηνίω*): 'was giving vent to his rage.' — τοῖσι: see on v. 58.

248. ἀνόρουσι: 1 aor. from *ἀρούω* [*δρνυμι*]. — λιγύς: 'clear-voiced.' — ἀγορητής: lit. 'one who speaks in the ἀγορά;' synonymous with *ῥήτωρ*.

249. τοῦ [οῦ]: poss. gen. limiting γλώσσης. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse: *ex ejus lingua melle dulcior fluebat oratio*. — γλυκίων [*γλυκυτέρα*]. *ῥέει* [*ἔρρει*]: G. 98, N. 1, H. 411.

250. τῷ: 'for him,' i.e. 'before his eyes,' 'during his life;' for dat., G. 184, 3, N. 1, H. 771. — *μερόπων*: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. ἐφθαλ' [*ἐφθιντο* or *ἐφθιμένοι ἦσαν*]: plupf. pass. from *φθίω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — οἱ [αὐτῶ]: see on v. 158. — *τράφει* [*ἐτρέφθησαν*, 2 aor. pass. from *τρέφω*]. — *ἦδ' ἐγένοντο*: the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. μετὰ τριτάτοις [*ἐν τρίτοις*]: this use of *μετὰ* with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφί [αὐτοῖς]. — *μετ-έειπεν*: *ἔειπεν* is redupl. 2 aor. from stem *Fe-*. The full form was *e-Fe-Fe-ον*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives *ὦ* is always written *ῶ*. Cf. Engl. O! and oh!

255. γηθήσαι: 3 sg. 1 aor. opt. from *γηθέω*.

256. κεχαροίατο: redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon *τάδε*.

258. *περί* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλήν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἀμφὼ δέ, κτλ.* : an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἥτεπερ* [*ἥπερ* or *ἥ*]. — *ὑμῖν*: attracted from nom. *ὕμεις* (*sc. ἐστε*) by the preceding *ἀρείοισι*.

262. *οὐ γάρ πω* [*οὐπω γάρ*]. — *ἴδωμαι* [*ἴδοιμι ἄν*, or *ὄψομαι*]: see on v. 137.

263. *οἶον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἶος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δὴ* emphasizes the superlative: 'the very strongest.' — *κεῖνοι* [*ἐκεῖνοι*].

267. *μέν [μήν]*: so also in vv. 269, 273.

268. *φηρσίν* (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts'; the Centaurs were represented, in later times, as half man and half beast. — *ἀπάλυσσαν*: transitive, *sc. αὐτούς*.

270. *ἐξ ἀπῆλης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἐμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὐτίς ἂν μαχέοιτο*).

273. *μεν βουλέων ξύνιεν* [*τῶν βουλῶν μου συνίεσαν*]: 'listened to my counsels.' G. 171, 2, H. 742.

274. Compare the repetition of the verb *πείθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθὸς περ ἑὼν*: see on v. 131. — *ἀποαίρεο* [*ἀφαιροῦ*]: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. inv. from *ἔδω*.

277. *Πηλείδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐριζέμεναι* [*ἐρίζειν*]. — *βασίλῃ*: for dat. G. 186, N. 1, H. 772.

278. *οὐποθ' ὁμοίης*: 'never a like,' i.e. 'always a greater,' an example of *litotes*. — *ἐμμορε*: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε* [ῥ]: enclitic *τε* without appreciable meaning. See on v. 86.
280. *ἔσσι, γέινατο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 24, 3, H. 107. — *πλεόνεσσι* [*πλέοσι*]: for dat. see on v. 179. — For distinction between *καρτερός* and *φέρτερος*: see on vv. 178, 186.
282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τεόν* [*τόν*].
283. *λίσσομ(αι)*: this elision could not occur in prose. — *Ἀχιλλῆι*: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθίημι*], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.
284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'
287. *ἄνῃρ* [*ῥδε ὁ ἀνῃρ*]. — *περὶ . . . ἔμμεναι* [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.
289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινά* is subj. of *πείσεσθαι*, after which *ᾧ* is cogn. acc.
291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*οἱ*) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'
293. *ἦ γάρ κεν καλεόμην*: see on v. 232.
294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.
295. *γάρ*: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δὴ*); you certainly (*γάρ*) shall not be giving directions to me.'
296. *οὐ γάρ . . . ὅλω*: repeated sarcastically from Agamemnon's threat, v. 289.
297. Common verse to introduce a transition.
298. *χερσὶ* (scarcely differs in meaning from *βίᾳ*): 'by force.' — *οὔτοι*: 'by no means.' Distinguish *οὔτοι*, and *οὗτοι*: 'these.' — *εἵνεκα κούρης* [*κόρης ἔνεκα*]: 'on account of a maid.'
299. *τω* [*τινι*]. — *ἐπεὶ μ' ἀφέλεσθέ γε δόντες*: 'since you but took away what you gave.'
300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.
302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώωσι* [*γνώσι*].
303. *ἑρῶῃσι*: *ἑρῶέω*, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' recoil from.'
305. *ἀνστήτην*: for apocope, see on v. 144. The assembly was dissolved by rising, *ἀνστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

306. *ἔσας* [*ἴσας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἐΐσος* than *ΐσος*. Another example is *ἐλίκουσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μενοντιάδης*: for formation of patronymic, see G. 129, 9 b., H. 559 a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἀλαδὲ* [*εἰς ἀλα*].

309. *ἔρετας*: from nom. sing. *ἐρέτης*. — *ἔσ-ἐκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *ἐλίκουσι*: see on *ἔσας*, v. 306.

310. *βῆσε* [*ἐβίβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κέλευθα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι δδόν*, G. 159, N. 5, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἐβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελήεστας*: 'bringing fulfilment,' 'effective.'

316. *θιν'* (α): see on v. 34; if the noun were in dat., the accent of the elided form would be *θιν'*. — *ἀτρυγέτοις*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *ελισσομένη περὶ καπνῷ*: 'whirling around in smoke,' i. e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά* [*ταῦτα*]: i. e. 'their duties.' — *ἐπηπειλήσει*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Ἐδρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*ᾧ αὐτῷ ἦσαν*]. — *κῆρυκε*: word of wider signif. than our 'herald;' it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἰδόντ(ε)*: nom. agreeing with subj. of *ἀγόμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώσω* [*εἰὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ* in *apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i. e. his coming and taking. — *καὶ ἔτιον*: 'even more

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύνω*, is formed from the stem of a noun and has no positive. — *ρίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ρίγιον* lit. means 'more chilling.'

326. *κρατερὸν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αἰδομένο*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἔρεοντο*: 'were they asking.' *ἐρέομαι* = *εἶρομαι* = *ἔρομαι* [*ἔρωδάω*.]

333. *ὃ ἔγνω*: a real hiatus, whereas *ἔγνω Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ [ὃς]*: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 52, 2, N. 3, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφῶιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῷ αὐτῷ [τούτω αὐτῷ]*: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *ἐ γένηται* [*ἐὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμέω* [*ἐμοῦ*]: obj. gen. after *χρειώ*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχέονται* [*μάχονται*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φῶφ*: see on v. 20.

347. *ἄγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ῥέιτην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι* *λιασθείς*.

350. *θιν' ἐφ' ἁλός*: *θιν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἁλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἤρῃσαντο*: from prs. *ἄρδομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, *i.e.* toward the sea, the home of Thetis.

352. *πῶς*: 'very,' heightens the meaning of *μυνυθόδιον*, see on v. 131. — *ἔφελαν* [*ἔφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὑπέλλω*, 'increase.'

356. *ἡτιμήσεν*: see on v. 11. — *ἀπούρας* [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνέβν*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *άλος*. — *ἡύτ* [*ἡσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἡύτ' ὁμίχλη*.

361. *κατέρψε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέω*. — *ἔπος τ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart, 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδύλη*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ψχόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ἱερήν*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν*: like *πάντα* in v. 367, refers chiefly to women. — *εὖ*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ὄλον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρον* or a word referring to it.

382. *βῶλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δέ νν λαοὶ* and *τὰ δ' ἐπύχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νν) they, the people;' 'and they were



speeding, shafts of a god.' — ἐπ-ασσύτεροι : in form, a double comparative. The reg. comp. from ἄγχι is ἄσσον, and to ἄσσυ- (Aeolic for ἄσσο-) -τερος is affixed.

384. ἄμμι : see Sketch of Dialect, § 14, 1.

385. θεοπροπίας : see on v. 109. — Ἐκάτοιο : nom. Ἐκατος is regarded as a short form ('pet-' or 'nick-name') for Ἐκατηβόλος, v. 370.

386. πρῶτος κελόμην : 'was the first to urge.'

388. ἠπείλησεν μῦθον : 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement ; for acc. μῦθον, see G. 159, R., H. 716 a. — ὄ [ὄς].

390. πέμπουσι : 'are escorting.' — ἄνακτι : Apollo (cf. vv. 36, 75).

391. Translate : 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τήν [ἦν].

393. περί-σχεο [περίσχεου] : lit 'hold (thine arms) about,' 'protect.' — ἔηος : an anomalous form ; commonly explained as gen. of Hom. adj. ἥος [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was εἰοιο [οῦ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσαι : final vowel lengthened before liquid, as in v. 233.

ἔπει : 'by word' — ὤνησας : 1 aor. from ὀνύνημι, 'didst please.'

396. πατρός : i.e. Peleus. Connect σέο with ἤκουσα ; πατρός with μεγάλου.

397. ὅτ'(ε) ἔφησθα : 'when thou wast saying ;' not strictly necessary, as ἀμῦναι could depend upon the idea of saying implied in εὐχομένης.

399. ὅπποτε : 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσας : ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὤχ' [ὄκα] : cf. Lat. *ocior*, *ocius*. — μακρόν : 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods ; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance Briareus means 'Crusher' (βριαρός). Αἰγείων may be traced back, through αἰγή, to αἰγίς, αἰσσω, and probably means 'Rusher.'

404. οὐ πατρός : *patris sui*, Poseidon ; οὐ is gen. of possessive pron.

406. καί : compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὑπ-έδεισαν and ἔδησαν.

407. λαβέ γόνων : gen. of part taken hold of (cf. vv. 192, 323). The



form γούνων is a simpler one than Attic γονάτων. It consists of the stem of the word, γονν-, and the gen. pl. ending -ων. Out of γονῶν has come γούνων. The *F* is heard before, instead of after, *v*.

408. αἶ κέν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρήξαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on *v*. 67).

409. θῆσαι (from present εἰλέω, stem *Fe*λ-): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial *F* accounts for the apparent hiatus ἄλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐδλην (ἐδάλην).

410. ἀποκτεινόμενος: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὅ τ' [ὅτι τε]: see on *v*. 244. — ἄτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνὰ: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰθ' ὀφείλες [εἰθ' ὀφείλες]: 2 aor. from ὀφείλω. — ἀδάκρυτος καὶ ἀπῆμυν: perh. a kind of litotes = 'full of joy and happiness.'

416. μὲνυνθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in *v*. 131. — δὴν (orig. δφην) lengthens a preceding vowel.

418. ἐπλεο (2 aor. from πέλομαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκον: equivalent to αἰνὰ τεκοῦσα, *v*. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλυμπον: the mountain in Thessaly (*cf.* *v*. 44), not vaguely 'heaven.' — αἶ κε: 'on the chance that' (see on *v*. 67).

421. παρήμενος: 'sitting near,' with idea of inaction, as in *v*. 488; *cf.* also *B* 688, 694.

423. μετ' Αἰθιοπῆας; as in *v*. 222. The Homeric Okeanos is a great stream flowing around the earth. The Aethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on *v*. 92.

424. χθιζός: adj., though more conveniently translated as adv. (*cf.* *v*. 497). — κατὰ δαῖτα: 'on ground of a feast.' — ἔποντο [εἰποντο].

426. χαλκοβατὲς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (*cf.* *v*. 607).

427. γοννάσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπεβήστρο [ἀπέβη, *cf.* *E* 133]: 1 aor. with inflection of 2 aor. — αὐτοῦ: 'there.'

429. γυναικός: for case, see on *v*. 65.

430. ἀέκοντος: gen. dependent upon βίη, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβενθός: from nom. sing. πολυβενθής. — ἐντός: constantly used in Hom. as a prep. (see on v. 71).

433. ἰστία στελιντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνοισιν ὑφέντες [2 aor. ptc. ὑφ-ίημι]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: *i.e.* ναῦν. — προέρεσαν: from προ-ερέσσω.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν: 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐναί. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι: the effect of the orig. initial *F* of ῥηγμῖνι (*Frήγγνυμι, frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον: 'were disembarking, *i.e.* one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν: for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτ(θ)ει].

442. πρό μ' ἔπεμψεν: 'sent me forth.'

443. ἀγέμεν [ἄγειν]: inf. primarily of purpose (*cf.* v. 8), incidentally of result.

444. ἰλασόμεσθα: aor. subj. from ἰλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἰδέετο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. — κλειτήν: 'famous.'

448. ξείης: 'in order (of size).'

449. χερνίψαντο: χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἀλέω, χέω): 'scattered barley.'

450. μεγάλα: 'aloud' (*cf.* vv. 35, 351). — χείρας ἀνασχών: the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἡμὲν . . . ἡδ(ε): correlative, 'as . . . so.' V. 454 is added as explanatory of ἐκλυες. Very likely in prose we should have had two participles, *e.g.* τιμήςσας, ἰψάμενος, instead of the indicatives (ἐ)τιμήςσας, ἰψαο, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἡδὴ νῦν: 'now forthwith.'

458. εὐξαντο: of silent prayer, contrasted with μεγάλη' εὐχετο, v. 450.

— *προβάλλοντο*: each one of those who participated in the sacrifice threw some of the *οὔλαι* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (*Odyssey*, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίσση*, vv. 66, 317) which rose toward heaven.

459. *ἀνέρυσαν* [*ἀνείρυσαν*]: aor. from *ἀνέρω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. *κατὰ . . . ἐκάλυψαν*: 'covered up close.'

461. *δίπτυχα*: acc. sing. fem. agreeing with *κνίσσην* understood.

462. *σχίζεις* [*σχίζεις*]: from nom. sing. *σχίζα*.

463. *πεντάβολα*: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. *ἐπάσαντο*: 'tasted of; ' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. *τάλλα*: 'the remainder' of the victims. — *ἀμφ' ὀβελοῖσι κειραν*: lit. 'spitted (so that it was) about spits,' i.e. 'transfixed with spits.'

466. *ἐρύσαντο*: 'drew off (from the spits).'

467. *τετύκοντο*: redupl. 2 aor. from *τεύχω*.

468. *δαιτὸς εἴσης ἐδέετο* [*ἐδέειτο*]: 'fail of the equal (i.e. fairly divided) share.'

469. *ἐξ ἔρον ἔντο* [*τὸν ἔρωτα (τὴν ὕρεξιν) ἐξεῖντο*]: 'dispelled the desire for food and drink.'

470. *ἐπεστέψαντο*: orig. meaning of *ἐπιστέφομαι* is 'fill full; ' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. *νώμησαν*: from *νομάω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπάεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in *Odyssey*, γ 340. — *ἐπαρξάμενοι*: *ἐπί*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπάεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'



472. *μολπή*: includes song and dance.
473. *καλόν* [*kalōs*]. — *παιήονα* [*paidōna*].
474. *μέλποντες Ἑκάεργον*: 'hymning Hekaeërgos (Apollo);' for epithet, here a proper name, see on v. 147. — *φρένα*: acc. of specification.
475. *ἐπὶ . . . ἦλθεν*: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.
476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.
477. *ἡρι-γένεια*: 'early-born.' The first part of the word contains the root of Engl. 'early;' cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — *Ἡώς* [*Ἔως*]: 'Morning-red,' 'Aurora.'
478. *ἀνάγοντο*: 'put to sea.' — *μετά*: see on v. 222.
479. *ἔκμενον* [*ἐκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, *i.e.* a 'following,' 'favorable' wind (cf. Lat. *ventum secundum*).
480. *στήσαντο ἱστόν*: 'set up their mast (see on *στείλαντο*, v. 433).
481. *ἐν . . . πρήσει*: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the prs. in Attic prose is *πρίμνημι*, with the meaning 'spurt forth fire,' 'burn.' — *ἄμφι*: adv. 'round about.'
482. *στείρῃ*: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — *πορφύρεον*: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — *νηός*: gen. with *στείρῃ*, yet naturally translated as if gen. absol.
483. *διαπρήσσουσα*: orig. meaning of *πράσσω* is 'pass over,' (*πέρas*, *περάω*). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14. — *κατὰ κύμα*: *per undam*.
484. *κατὰ στρατόν*: 'opposite the encampment.'
485. *ἔρυσσαν* [*εἶρυσαν*].
486. *ὑπό*: adv. 'underneath.' — *ἔρματα μακρά*: 'long shores,' *i.e.* 'profs.'
487. *ἔσκειδναντο* [*ἔσκεδάννυντο*]: 'began to disperse.'
488. *μήνι*: see on v. 247.
489. *νίος*: *νι-* is to be scanned short; *ΤΟΞ* is often found, in inscriptions, for *νίος*.
490. *πωλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε* [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — *κυδιάνειφαν*: 'hero-enobling,' elsewhere always epithet of *μάχη*.
491. *πτόλεμῶν*: last vowel lengthened by the ictus. — *φίλον κῆρ*: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.
493. *ἐκ τοῖο*: 'thenceforth,' *i.e.* since the interview with Thetis.
494. *ἴσαν* [*ῥέσαν*].

495. λήθεται [*ἐπελανθάνετο*]. — *ἐφετμήων*: gen. pl. from *ἐφετμή*.
496. ἄλλ' ἢ γ(ε): like *ὁ δέ*, v. 191. — *ἀνεδύσσετο*: for form, see on v. 428; it is here followed by acc., whereas *ἀνέδυν* in v. 359 is followed by gen. of separation.
497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 162, H. 722.
498. εὐρύοπα: 'far-thundering,' compounded of *εὐρύς* and *ὄψ* (*Ὠψ* = Lat. *vox*). This form is acc. sing. 3 decl. — *ἄτερ ἄλλων* [*χωρίς τῶν ἄλλων*].
500. αὐτοῖο: gen. with adv. of place *παροιθ(ε)*, G. 182, 3, H. 757.
501. δεξιτερῇ [*δεξιᾷ*]. — *ὑπ' ἀνθρεῶνος*: 'underneath the chin,' a primitive suppliant gesture.
503. ὄνησα: 'I helped.' Cf. v. 395.
504. The last hemistich of this verse and of v. 41 are identical.
505. ὠκυμωρότατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been *ὠκυμωρότερος ἄλλων* or *ὠκυμωρότατος πάντων*.
506. *ἔπλετο* *ἄτὰρ νῦν γε*: 'he was already; but now' in addition.
- 507 = 356.
508. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.' — *ὄφρ' ἂν* [*ἕως ἂν*].
510. *τίσωσιν*, *ὀφείλωσιν*: subjunctives after temporal conj. where the designation of time is indefinite. G. 239, 2, H. 921. — *ὀφείλωσιν ἐτιμῇ*: 'magnify him with honor.'
511. Zeus is silent, because to give his promise would excite Hera's wrath. — *νεφέληγερέτα* [-της]: many Latin masc. subst. of 1 decl. e.g. *poeta*, *pirata*, form the nom. sing. without final *s*. Cf. the Greek *ποιητής*, *πειράτης*.
512. ὥς . . . ὥς: 'as . . . so.'
513. *ἔχει* *ἐμπεφυυῖα*: 'held on clinging fast.' *ἐμπεφυυῖα* (2 pf. ptc. from *ἐμφύω*): lit. 'having grown into.' — *δεύτερον αὖτις*: 'again a second time,' an example of Homeric fulness of expression like *πάλιν αὖτις*, B 276.
514. *κατάνευσον*: 'assent,' lit. 'nod down.' The word of opposite signification is *ἀνανέω* 'refuse by a nod,' lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
515. *ἀποίει(ε)*: orig. form was *ἀπό Φειτε*; hence the final vowel of prep. is not elided. Cf. *ἐὺ εἰδῶ*. — *οὐ τοι ἐπιδέος (ἐπὶ δ' *Φέος**, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. *δσον* [*δσον*]: the dat. of measure of difference, *δσφ*, would have given the same sense as the acc. of extent. — *μετὰ πᾶσιν*: nearly equal to *ἐν πᾶσι* (*cf.* v. 575), or to part. gen. *πάντων*.

517. *ὀχθήσας*: 'vexed.'

518. *λοΐγια ἔργα* (*sc.* *ἔσται*): 'there will be sad doings.' *λοΐγια* has the same root as Lat. *lugeo*. — *ὅ τε* = *ὅτι τε*: 'in that' (see on vv. 120, 244, 412). — *ἐφήσεις*: fut. from *ἐφίημι*.

519. *ἐρέθῃσι*: from *ἐρέθω* [*ἐρεθίζω*].

520. *καὶ αὐτως*: 'even as it is,' 'even now' (see on v. 133). — *αἶν* [*αἶν*].

522. *ἀπόστιχε*: 'depart,' 2 aor. inv. from *ἀποστέλλω*.

523. *μελήσεται* [*μελήσει*]: *cf.* *ἐμοὶ μελήσεται* with Lat. *mihi erit cura*.

524. *εἰ δ' ἄγε*: see on v. 302.

526. *οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.*: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or *τέκμωρ* might be supplied with *ἐμὸν*, 'not any pledge of mine,' etc.

528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — *Κρονίων* [*Κρονίδης*]: patronymic from *Κρόνος*, which probably means the 'fulfiller' (*κραίνω*).

529. *ἀμβρόσιαι*: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' *Cf.* *ambrosiae comae*, Vergil, Aen. I, 403. — *ἐπερώσαντο* (from *-ρώμαι*, a derivative from *ρέω*): 'fell waving forward.' *ἐπὶ* adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'

530. *κράτος* (gen. from nom. *κῆρ*): 'from his head.' Distinguish from *κράτος*, 'strength.' — *ἐλάξεν*: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. *βουλευσάντε διέτμαγεν* [*βουλευσάμενοι*]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from *μήγω* (*τμηγ-τμαγ-* being a strengthened form of the root *τμα-ταμ-*, *cf.* *τέμνω*). See Sketch of Dialect, § 23, 1.

532. *ἄλτο*: 2 aor. from *ἄλλομαι*, Lat. *salio*, with smooth breathing. The lost consonant *σ* accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. *Ζεὺς*: *sc.* *ἔβη*, suggested by the motion implied in *ἄλτο*. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. *πατρός*: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (*cf.* *πατήρ ἀνδρῶν τε θεῶν τε*). — *σφοδρῶ* [*σφετέρου*]: *cf.* in meaning with *οὐδ* in v. 404, which it closely resembles in form (*cf.* *οὐδ* = *σφοῦ* and *σφοῦ*). — *ἔτλη*: 'had the hardihood.'

535. *ἀντίοι ἔσταν*: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. *οὐδέ μιν ἠγνόησεν*: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (*πρόληψις*, *προ-λαμβάνω*), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here *μιν* is introduced as obj. of *ἠγνόησεν*, instead of the clause *ὅτι συμφράσσεται* standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. *ἄλκιον γέροντος*: the 'old man of the sea' was Nereus.

539. *κερτομίοισι*: ntr. pl. as substantive, yet, in v. 582, *ἐπέεσσι* is supplied.

540. *τίς δ' αὖ (δῆ, αὖ)*: 'who now again?'

541. *ῥόντα* (and *φρονέοντα*, v. 542): join with *σέ*, suggested by dat. *τοῖ (σοι)*, the subj. of inf. *δικαζέμεν*. This *δικαζέμεν* means 'decide,' 'rule,' as we use the word of a judge or referee.

542. *κρυπτάδια*: ntr. pl. of adj. used as cogn. acc. after *φρονέοντα*.

543. *πρόφρων*: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with *τέτληκας*: 'hast kindly deigned.' — *ὅτι νοήσης* [*ὅ ἂν νοήσης*].

544. *πατήρ ἀνδρῶν τε θεῶν τε*: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. *εἰδήσειν* [*εἴσεσθαι*]: fut. inf. classed with *οἶδα*; see Sketch of Dialect, § 24, 4, d. — *χαλεποί τοι ἔσονται*: 'they (*μῦθοι*) shall be hard for thee (to know).'

547. *ἐπεικέες*: sc. *ῥ*. — *ἔπειτα*: 'then,' 'in that case.'

549. *ἰθλωμι*: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. *μή τι . . . μετᾶλλα*: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of *τοῦτον*, which should properly be the antecedent of *ῥν* (v. 549), the ntr. pl. *ταῦτα* is used, because *ῥν* is a general relative.

551. *βοῶπις*: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. *ποῖον*: predicate; lit. 'thou hast spoken this (*τόν*) word as what sort of a saying?' = *ποῖος ὁ μῦθος οὗτός ἐστιν ὃν εἶπες*;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 200, N. 4.



554. *ἄσο' ἐθέλῃσθα* [*ἂ ἄν ἐθέλῃς*].

555. *δεῖδοικα*: the first syllable lengthened in compensation for a *di-gamma* no longer written = *δεῖδοικα* (see on v. 33).

558. *τῇ σ' ὤω κατανεῦσαι*: 'I think that thou didst confirm to her by a nod.'

559. *τιμῆσσι*: for subj., G. 216, H. 881. — *πολέας* [*πολλούς*]: notice *synizesis*.

561. *δαιμονίη, αἰεὶ μὲν δτεαί*: 'Perverse, 'tis always "I think."' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between *δτεαί*, v. 558, and *δτεαί*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. *ἀπὸ θυμοῦ*: prepositional phrase used in the predicate as equivalent to adj. *ἀποθύμιος*.

564. *τοῦτ'*: 'this,' *i.e.* my present course of conduct. — *ἐμοὶ μᾶλλον εἶναι*: *i.e.* it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. *χραιομωσιν*: construed with acc. *ἰόντα* (*sc. ἐμέ*) and dat. of advantage *τοῖ* (*σοι*); translate: 'keep me off from (lit. for) you,' *i.e.* 'avail against my assault.'

567. *ἐφέλω* [*ἐφῶ*]: 2 aor. subj. from *ἐφίλμι*. — *ἀάπτους*: lit. 'not to be touched,' 'resistless.'

569. *καθήστο* [*ἐκάθητο*].

570. *ὥχθησαν* [*ὀχθέω*]: 'were indignant' (*cf.* v. 517). — *Οὐρανίωες*: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. *ἐπὶ ἥρα φέρειν*: 'offer pleasing service'; *ἐπὶ* belongs with *φέρειν*, from which it is separated by *tnesis*.

573. *ἀνεκτά*: 'endurable,' properly verbal adj. from *ἀνέχομαι* (*cf.* v. 586).

574. *ἐνεκα θνητῶν*: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. *κολῶν ἐλαύνετον*: 'raise (lit. 'drive') a din.'

576. *ἦδος*: (root *Faḍ-* of *ἀνδάνω*, *ἦδος*) shows the same loss of rough breathing as *ἄλτο* (v. 532). — *τὰ χερέονα* [*τὰ χείρονα*, *τὰ χείρω*]: euphemistic expression for 'discord among the gods.' The article (*τὰ*) appears here to be used exactly as is usual in Attic Greek.

577. *παράφμι*: 'talk over (to one's views),' 'advise' (*cf.* *παρέπρη*, v. 555).

579. *νεικέησι* [*νεικῇ*]. — *σὺν . . . παράξῃ*: 'confound.'

580. *εἴπερ γάρ κ' ἐθέλῃσι*: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposition, see on v. 135). — *ἀστεροπητής*: noun formed directly from *ἀστε-*



*συνε-*, 'beginning,' by the suffix *-ντες* denoting the actor. *Cf.*, in meaning, Lat. *fraternitatem*.

581. *ἐξ ἱσθίων*: 'from the places where we sit' (i.e. from our abodes), as in v. 534: the word for 'seat' is *ἱσθίον*, not *ἱσθία*.

582. *ἐπιπροσέτις*: 'approach,' 'address;,' for inf. used like inv., *cf.* v. 20.

583. *ἄσπετος* [*ἄσπετος*].

585. *Σίμωσ ἀμφικύβητος*: adj. usually explained as describing a cup of horn-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that *ἀμφι-* may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. *τέλειαν*: 2 pl. inv. from theme *τελε-*, G. 124, H. 492 D, 10. This inv. with *ἐνείχεο* may be translated, 'Patience! and bear up, lest,' etc.

587. *ἐν ὀφθαλμοῖς*: 'in my sight,' 'before my eyes.'

588. For force of *νεν* in this verse, as in vv. 577 and 586, see on v. 131.

589. *χρησάμεν τε*: 'to ward off anything' (from you, *sc.* σοι). This is the same construction as that in v. 28, but different from that in v. 566. — *ἐπιφέρειν*: 'to cope with,' lit. 'to bear one's self against;,' the infn. depends upon the adj. *ἐργαλῆος*.

591. *τεταγόν*: redupl. 2 aor. ptc. of a defective verb, the theme of which, *ταγ-*, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. *φερόμεν*: 'I flew,' lit. 'was carried along.'

593. *κάππεσον*: by apocope and assimilation from *κατέπεσον*. — *ἐν ἧν* [*ἐν ἧν*]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. *Σίντιες* (*σίντομαι*, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. *παιδὸς ἐξέτατο χερί*: may be translated: 'took from her son in her hand;,' but a better rendering is: 'received at the hand of her son,' *cf.* B 186. Thus *χερί παιδὸς* is simply a fuller expression for *παιδί*: 'at the hand of her son,' instead of 'from her son.'

597. *ἐνδεξία*: adv. acc., passing 'towards the right.'

598. *φύοχθαι*: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;,' *cf.* the Engl. expression 'brass and *irons*.'

599. *ἐν ἄντρο*: syncop. 2 aor. with intrans. signif. from *δρυνμι*.

600. *ποιπνύοντα*: intensive form from theme *πνυ-* (pres. *πνέω*) with a strong reduplication-syllable, *ποι-*.

602. *δαυδὸς ἱστοῖς*: see on v. 468.

604. *ἀμειβόμεναι*: 'answering one another,' 'responsively.'

605. αὐτάρ: correlative to μέν, v. 601. — κατέδυ λαμπρὸν φάος ἡέλιος: 'the sun's bright light sank.'

606. κακκέλοντες: by apocope and assimilation from κατακέλοντες, etc. of κατακείω, a parallel form to κατάκειμαι, but which has taken on a future sense. Translate: 'to lie down to rest.'

607. ἀμφιγυῆς (ἀμφί and γυῖον): 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. ἰδυῖησι πραπίδεσσι [εἰδυῖαις φρεσίν]: 'with wise mind.'

610. κοιμᾶθ': 'was wont to rest.' — ὅτε ἰκάνοι: opt. in temporal clause implying a general condition referring to past time.

611. χρυσόθρονος: articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

## BOOK SECOND.



**Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.**

*Beta the Dream and Synod cites; and catalogues the Naval Knights.*

1. Translate *θεοί* and *ἄνδρες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἱππο-κορυσταί*: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχει*: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honour?' G. 256, H. 866, 3. — *πολλὰς* [*πολλούς*]: synizesis.

5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιπέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλῇ*.

6. *οὔλον* (*ὄλλυμι*): 'baleful.'

7 = A 201.

8. *βάσκι' ἔθι*: 'Up! go!' *βάσκε* refers more to the start, *ἔθι* to the goal.

10. *μάλ' ἀτρακτέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *τοργ-*, the radical syllable of *τορqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορεύμεν*: inf. for inv.

11. *ἰ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. *πανσυδίῃ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύγωναν*: *i.e.* Troy.

13. *οὐ γὰρ ἔτι* [*οὐκέτι γάρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'

14. *ἐπέγναμψεν λισσομένη*: 'hath bent them by her prayers (*λισσομένη*) to her wish (*ἐπι*),' *cf.* Lat. *precibus inflexit*.

15. *ἐφάπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. *mor-ior*, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἀμβροτος. G. 14, N. 1. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊῶ [Νηλείῳ]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [δν].

22. μιν: connect with προσέφη. — λεισάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii. 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσὶ]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — ξύves (2 aor. inv. from συνήμι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G. 171, 2, H. 742 — δέ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνήη [ἀνῆ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήσεται [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἔμελλον: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἔμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φῆ: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ᾗδῃ [ᾗδε], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle βα (ἔρα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with α: 'which, alas!' Cf. δν βα in v. 21: 'whom, of course.'

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — γάρ: a lengthened in the thesis by the ictus.

40. διὰ ὅσπινας: 'throughout the conflicts; ' διὰ is local, not causal.

41. ἔγρετο (sync. 2 aor. from ἐγείρω, 'arouse'): 'he awoke.' — θαίη δμφή: 'a divine voice.' — ἀμφέχυντο (χέω): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — ὀρθωθείς: reflexive, 'having raised himself upright.' — μαλακόν (cf. Lat. *mollis*): 'soft; ' the tunic was of wool.

43. Notice the force of midd. voice in βάλλετο, 'put on his; ' also in ἔδησατο, βάλετο, ἔλπετο in follg. vv. Notice the lengthening of a final short vowel in δέ, v. 43, and ὑπό, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. ἀργυρόηλον: 'with silver-studded hilt.'

46. ἀφθιτον ἀέ: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (cf. v. 101).

48. Ἡώς [Ἔως]. — προσεβήσετο: 'came to.'

49. Ζηνὶ φῶς ἐρέουσα [Διὶ φῶς ἐροῦσα]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. κηρύκεσσι κέλευσε: κέλευω in Attic Greek always takes the acc.

52. οἱ μὲν, sc. κήρυκες. τοῖ (= οἱ) δέ, sc. Ἀχαιοί.

53. ἔτε [καθέζετο]: 'was holding its sitting.'

54. Νεστορέη: adj. is equivalent to Νέστωρος, the gen. sing. of noun, i.e., 'the Nestorian ship' equals 'the ship of Nestor.' βασιλῆος is apposition of the Νέστωρος thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — Πυλογενής: compound of Πύλος, locative case of Πύλος, and stem γεν-.

55. πυκινὴν ἡρτύνετο βουλὴν: *callidum struebat consilium*. The essential idea of πυκνός is 'firm; ' hence 'sound,' 'wise.'

56. κλῦτε: 2 aor. inv. — ἐνύπνιον: best taken as adv. acc. limiting ἦλθον, 'in my sleep.' — διὰ νύκτα: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. μάλιστα ἀγγίστα: lit. 'most nearest,' a double superlative.

58. εἶδος τε μέγεθος τε φύς τε: 'appearance, size, and form.' εἶδος refers more to the exterior semblance; φύς means lit. 'growth,' 'build.'

59. μὲ προσέειπεν: compounds of φημί and εἶπον with πρὸς always take the acc., not the dat., of the person addressed (cf. A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

71. ἀποπτόμενος: 2 aor. ptc. of πέτομαι, the theme of which appears in three forms: πετ-, πτε-, πτα-.

72. θαυρήσομεν: aor. subj. For form, see on A 141; for mood, see on A 67.

73. ἡ θέμις ἐστίν: 'as is right.' The antecedent of the rel. pron. is the idea contained in πειρήσομαι, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun θέμις (see on v. 5).

74. σὺν νηυσί: 'with the ships,' which are thought of as being taken along like companions.. — πολυκλήϊσι: 'with many rowlocks.' The κληῖς [κλεῖς], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. ἐρητύειν: inf. for inv. — ἄλλοθεν ἄλλος: 'one from one point, another from another,' i.e. 'from many different points.'

76. τοῖσι δ' ἀνέστη: see on A 56.

77. ἡμαθόεντος: gen. from ἡ[δ]μαθόεις.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. ἐνισπεν: unaugm. 2 aor. from ἐν(ν)έπω = ἐν-σέπω from theme σπ-, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. νοσφίζομεθα: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, ἀλλ' ἔγεγε, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in ἐπ-έστησαν: 'rose up at his word.'

86. ἐπεσσεύοντο: 'were hurrying to the spot.'

87. ἡὔτε [ἔσπερ]. — ἔθνεα: 'swarms.' — εἰσι: lit. 'go,' i.e. 'fly.' εἶμι has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination -ων in this and in the follg. verse has been thought to suggest the hum of bees.

89. βοτρυδόν (βοτρός, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix -δον (or -δην) denotes the manner of an action. — ἐπ' ἀνθεσι: 'over the flowers;' the thought is of locality, not of motion.

90. πεποτήχαι [πεπότηνται]: pf. pass. from ποτίζωμαι.

91. τῶν [τούτων]: the article has not only demonstrative force, but is emphatic, 'of these.' — ἀπο: follows its case, and hence suffers anastrophe. G. 191, 3, N. 5, H. 109 a; Sketch of Dialect, § 6.

92. ἡῖόνος (nom. ἡῖών or ἡῶν) — βάθειος: lit., 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — ἐστιχόμεντο (σστιχόμεναι): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. λαδόν (λα, 'troop'): see on v. 90; the special point of comparison lies in the word δεδήει (2 plupf. from δαίω): 'was ablaze,' 'spread like wild-fire.' — ὄσσα: 'Rumor' is called Διὸς ἄγγελος (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. ἀγέροντο: 2 aor. midd. from ἀγείρω.

95. τετήρηει (unaugm. plupf. from θράσσω = τάρδασσω, theme ταραχ-, shortened to τραχ-): 'had been confused,' 'was in an uproar.'

97. βοῶντες ἐρήτουν: 'by their shouts were trying to restrain.'

98. εἴποτε σχόλιατ' [σχοῖντο]: 'on the chance that they would restrain themselves from.' See on A 67.

99. ἐρήτουν (cf. ἤγεθεν, A 57): 'were held back,' i.e. kept in order. — καθ' ἑδρας: 'along the benches.'

101. κάμει τείχων: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. διακτόρῳ ἀργεῖφόντῃ: 'the guide Argeiphontes.' Hermes is called διακτορός (δι-άγω) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word ἀργεῖφόντης (supposed to be a compound of ἀργεῖ-—probably a locative case from the root ἀργ-, which appears in ἀργός, ἀργυρός—and φαίνω): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. πολύαρν: heteroclite dat.; the only nom. is πολύαρνος.

107. Θυέστ'(ᾱ): for Θυέστης (see Sketch of Dialect, § 10, 2). — φορήναι [φορεῖν]: this anomalous form is a pres. inf.; a longer form, φορήμεναι, also occurs. Like ἀνάσσειν in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 265, H. 951.

108. Ἀργεῖ παντί: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, i.e. most of the Peloponnesus.

109. τῷ (σκήπτρῳ): 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. μέγα: adv. acc. — ἐνέδησε: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — ἔτη βαρείῃ: 'grievous infatuation.'

112. *σχέτιος* (ἔχω): lit. 'holding fast to his purpose;' here, 'relentless.' — *κατένευσεν*: see on A 514, 527.

113. *ἐκπέσαντ'*: what vowel has been elided? — *ἀπονέεσθαι*: the *a* of the first syllable is used as long. Cf. *Ἀπόλλωνα*, A 14, 21.

115. *δυσκλία* [*δυσκλεᾶ*]: the full form is *δυσκλεῖα*, and one *ε* is allowed to drop out instead of being contracted with follg. *a*. — *ἐπεὶ ἄλιστα*: *ἐπεὶ* is both temporal and causal. *ἄλιστα* = Lat. *perdidi*.

116. *μῶλλαι φῶλον εἶναι*: see on A 564.

117. *πολλῶν πολλῶν* [*πολλῶν πόλεων*].

118. *τοῦ γὰρ κράτος*: 'for his might.' See on A 509.

119. *καὶ ἔσσομένοισι πυνθέσθαι*: 'even for posterity to learn of.' For dat., G. 184, 5, H. 771.

120. *μὰψ οὕτω*: 'thus vainly.'

121. *ἄπρηκτον* [*ἄπρακτον*]: 'fruitlessly.'

122. *ἀνδράσι*: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 186, N. 1, H. 772. — *πέφανται*: 3 sg. pf. pass. from *φαίνω*.

124. *δρκια πιστὰ ταμόντες*: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. *δοσοὶ ἔασι* [*δοσοὶ εἰσι*].

126. *διακοσμηθεῖμεν*: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλομεν* as in vv. 124, 125.

127. *ἕκαστον*: v. l. *ἕκαστοι*, which makes equally good sense.

128. *δευόλατο* [*δέουτο*]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. *πλέας* = *πλέονας* [*πλέους*]: perhaps, after the loss of *ν* from *πλέονας*, the *o* was lost instead of being irregularly contracted with follg. *a* into *ou*, as in Attic.

130. *πτόλιν*: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. *ἄνδρες* stands as appositive to *ἐπικούροι*: 'allies, spear-brandishing chiefs.'

132. *πλάξουσι*: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — *εἰώσ'* [*εἰώσι*]: 3 pl. pres. indic. of *εἴω*.

134. *βεβᾶσι* (3 pl. 2 pf. from *βαίνω*) [*βεβᾶσι*]: 'are gone.' — *Διὸς ἐνιαυτοί*: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. *δοῦρα*: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. — *λῶνται*: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. *πουν*: 'methinks,' as in A 178.

137. *εἶατ'* [*ἦνται*]: cf. A 239. — *ποτιδέγμεναι* [*προσδεγόμεναι*]: 'ex-



pecting.' The form is syncop. 2 aor. ptc. (*cf.* δέχθαι, A 23). — ἄμμι : see on A 384.

138. αὐτως : see on A 133; *cf.* also v. 342. — ἀκράαντον [ἔκραντον] (ἀ priv. and κραίνω).

141. οὐ γὰρ ἔτι αἰρήσομεν : lit. 'we shall no longer take,' *i.e.* 'there is no longer hope of our taking.'

142. τοῖσι : dat. of interest loosely connected with the whole sentence. G. 184, 3, N. 4, H. 767.

143. μετὰ πληθύν : usually μετὰ with acc. means 'to the midst of,' 'after.' Here μετὰ means 'throughout.'

145. πόντον is the specific word; θαλάσσης, the generic. Instead of taking πόντον as appositive of θαλάσσης, each word may be joined separately with κύματα. Thus θαλάσσης would have the same force as θαλάσσινα : 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. ὄρορ' [ὄρσε] : 2 aor. of ὀρνυμι with act. signif.

147. ὅτε κινήσῃ [ἔταν κινήσῃ]. — Ζέφυρος : a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek Μβάτης = 'Εμβάτης : 'In-comer'). — βαθὺ λήϊον : 'high-standing (lit. 'deep') grain.'

148. λαβρός : adj. with adv. force. — ἐπὶ τ' ἡμῶα (*sc.* as subj. λήϊον) : 'and it (the standing crop) bows before the blast (ἐπὶ *sc.* Ζεφύρῳ) with its ears.' — ἄσταχύνεσσιν (nom. ἄσταχυς) : dat. of means.

149. ἀλαλητῶ : 'with a cheer.'

150. νῆας ἐπ' [ἐπὶ ναῦς] (acc. pl.) : no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. ἴστατο ἀερομένη : 'rose and stood in the air.'

152. ἅλα διὰν : διος is one of Hom.'s habitual epithets. Other words to which διος is freq. applied are : the earth, rivers, and certain ancient towns.

153. οἱρόεις : 'trenches' in which the ships were drawn to the sea.

154. λεμένων (pres. midd. ptc. from ἵημι) : lit. 'sending themselves along,' *i.e.* 'hurrying.' The hiatus between οἴκαδε and λεμένων is only apparent, since ἵημι began with a consonant (represented by rough breathing).

155. ὑπέρμορα : acc. pl. of adj. used as adv., lit. 'beyond fate,' *i.e.* 'contrary to fate.' — ἔνθα καὶ ἐτύχθη (τεύχω) : 'then would have been brought to pass.'

156. προσ-έειπεν : separation of πρὸς from ἔειπεν not common. See also on v. 59.

157. ἀτρυνώνη: either 'the impeller' (ἀτρύνω, as if ἀτρυνώνη) or 'indomitable' (ἀ priv. and τρώω 'wear').

159. ἐπί: here used of extension over, 'over the sea's broad back.'

160. κάδ [κατά]: apocope, and assimilation. — εὐχολήν: pred. acc. after καταλίπαιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' — ἀπό: 'remote from.'

164. ἀγανοῖς: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μηδὲ ἔα, where an initial consonant has been lost. Notice, too, in νῆας ἔλαθε, v. 165, that the final syllable of νῆας is long by position, because ἔλαθε orig. began with σ (cf. Lat. *sal*).

165. Ἰσ. 'Αχαιοὺς as subj. of ἐλκόμεν.

166. οὐδ' ἀπὸθισε: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. Cf. A 44.

169. ἀτάλαντον (compound of ἀ copulative = ἅμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἑσταότ' [ἐστῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (cf. A 150). The coupling of the two nouns is also an example of Homeric fullness of expression.

175. ἐν . . . πεσόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. καδ δέ: see on v. 160.

182. Construe ὅπα as obj. of ξυνέηκε, yet cf. A 273, B 26.

183. βῆ δὲ θέειν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The ο in ἴς is long because οἱ has an orig. F. For dat. οἱ, see G. 186, H. 772.

186. οἱ: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

188. κυχέει: pres. opt. as if from κίχην [κυχάνω]. See on A 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 914 B.

189. ἐρητύ-σα-σκ-ε (iterative aor. from ἐρηνύω) παραστάς: 'would step up to and detain.'

190. Δαιμόνι: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — κακὸν ὥς (κακὸν ἵως): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in th

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι βέβη: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 218, n. 2, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μῆτις: see A 508.

198. ἔδοι, ἐφείροι: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, ἐμοκλήσασκε implying a number of single acts.

200. ἦσο: 2 sg. impv. from ἤμαι. — καὶ . . ἄκουε: 'hear (now and henceforth, pres. impv.) others' words.'

201. σέο: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἷ.

202. ἀναρίθμιος: precisely as we say 'of account.'

203. οὐ πως: *nullo modo*. — μὲν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθόν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτω: always pronounce the gen. ending -ew with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλεύη is βασιλεύη: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκῆπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανῶν δίδει: 'as ruler was arranging.' κοιρανῶν is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσσεύοντο and ἔπο, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. *σμαραγεί*, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολάφα (κολάφω): 'was screaming,' 'was brawling,' cf. A 575.

213. ἄκοσμά τε πολλὰ τε: in Engl. we join both ads. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐριζόμεναι [ἐρίζειν]: for inf. depending upon ἔπεα ῥηθη, see G. 265, N., H. 951.

215. One of the commonest ways of quarrel is with words; hence ἐριζόμεναι easily suggests λέγειν, on which ὅτι εἴσαιτο depends. — εἴσαιτο from εἴδομαι [δοκέω].

216. αἰσχιστος: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the διαγενεῖς βασιλῆες). The audience was chiefly composed of nobles; the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπὸ: 'under the walls of.'

217. ἦν [ἦν]. — ἕτερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): ὤχωκα, peculiar pf. with Attic redupl. (and variation of vowel) for ὤκωχα. G. in Verb List, H. 508 D 16.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστα ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τὸ γὰρ νεκείεσκε [ἐνέικει]: the clause with γὰρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλάγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τό [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατίζεις: derived from the root χα-, seen in χαίνω, 'gape,' χάος, 'void;' it takes the gen. as a word of want.

226. πλείαι: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλείος and πλέως illustrates *metathesis quantitalis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἴτ' ἂν [ὅταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδεύει [ἐπιδέη]. — κέ τις οἴσκει: for use of κε [ἔν] with fut. indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

233. *κατίσχαι*: for form, cf. A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίλογαι*, and may be translated as if we had *ἵνα κατίσχαι*. — οὐ μὲν [οὐ μήν].

234. *κακῶν*: gen. after *ἐπιβασκέμεν* in the sense of 'bring into contact with.' G. 170, 2, H. 751.

235. *δῆγχα*: lit. 'reproaches,' i.e. objects of reproach.

236. *περ*: 'by all means.' — *ἔωμεν* (*ἔδω*): 'let us leave.'

237. *γῆρα πεσόμεν*: 'digest his gifts of honor,' i.e. see how much good they will do him without our support.

238. *χῆμεν* [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλῆα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ῥο* [*οῦ* = *αὐτοῦ*]: notice the lengthening of the vowel (*ῥο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — οὐ *χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθήμων*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λαβήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἠνίπαυε*: contrast the tense with that of *παρίστατο*: 'broke out in reproach.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ἐρυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: cf. *ἀμετροεπής*, v. 212.

247. *μηδ' ἔθελ'*: 'and undertake not,' 'and venture not.'

248. *χρεϊώτερον* [*χείρονα*]: comp. of *κακός*.

249. *δοσοι*: in order to connect naturally with what precedes, a gen. of the whole, e.g. *πάντων*, must be supplied, dependent upon *ἅλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' i.e. watch that one fail not of it. Cf. in French, *garder le retour*.

253. *εἴ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ἦσαι*: in colloquial sense, not of actual sitting posture, for he ~~will~~ not sit down until v. 268 (cf. also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. τὸ δὲ καί: 'and this also.' — τετελεσμένον ἔσται [τελεσθήσεται].

258. ἀφραίνοντα (ἀ priv. and φρήν): 'talking folly.' — κυχήσομαι: see on A 141. — ὧς νύ περ ὦδε: ὦδε is antecedent of ὥσπερ: 'in this way just as now.'

259. Ὀδυσσῆι, ὅμοιοι: apposition of part to whole. Ὀδυσσῆι is simply a more emphatic ἐμοί. — ἐπεὶ: opt. of desire.

260. μὴδὲ κεκλημένος εἶην: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take σε and εἴματα as double acc. after ἀποδύσω. G. 164, H. 724.

262. τὰ τ': see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — αἰδῶ: acc. sing. from αἰδώς. G. 55, N. 1, H. 196.

264. Connect ἀγορήθεν [ἐξ ἀγορᾶς] with ἀφήσω (ἀφίημι): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If πλεγγῆσιν belonged with πεπληγῶς, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. μετὰφρενον.

268. σκήπτρου ὑπο χρυσέου: exactly as we say 'under the stroke;' ὑπό being both local and causal.

269. ἀχρεῖον ἰδών: lit. 'looking uselessly,' i.e. casting silly looks about.

270. ἀχνύμενοι: 'grieved,' probably because of their desire to return. — ἥδύ: 'merrily.'

271. τις εἵπεσκεν: for iterative aor. see on A 490. τις: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (*cf.* Δ 81).

272. ὦ πόποι: for accent of ὦ and meaning of πόποι, see on A 254. πόποι is used only here of pleasant surprise. — δῆ [ἤδη]: see on A 61.

274. τόδε is acc. of the object; ἀριστον, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. ἔπεσ-βόλον: lit. 'one who throws about words.' — ἔσχ' ἀγορᾶων: 'restrained from his speeches' (see on v. 239).

276. θήν: gives ironical turn to the sentence. — πάλιν αὐτίς: 'back again.' For similar doubling of words of nearly similar sense, *cf.* δέυτε-ρον αὐτίς. — ἀνήσει: fut of ἀνίημι.

278. φάσαν ἢ πλεθύς: collective noun with pl. verb. — ἀνὰ . . . ἔστη: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet πολίπορθος (for πολί- see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. παρὰ: adv. 'by his side.'

280. ἀνώγα: plupf. with signif. of ipf.

281. πρῶτοί τε καὶ ὅσταιοι: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δῆ: 'now as it appears.'

285. ἐλέγχωτον: superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι: dat. of the person *in whose view* anything has a certain character. G. 184, 3, N. 2, H. 771. — μάρτυροισι: see on A 250.

286. ἦν περ ἐπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἦν περ is a kind of cognate acc., for ἐπέσταν is equivalent to ἐπέσχοντο.

287. ἐνθάδ' ἐνι σταίχοντες: 'while still on the way hither.' — Ἄργεος: used as in A 30 for the whole region about Argolis, whence most of the Achaeans came.

288 = 113.

289. ὅσπερ: regularly in Hom. equals ὅσπερ or ὅς, τε having no appreciable force. See on A 86.

290. δδύρονται νέσθαι: it is only by an extension of the orig. meaning of δδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined: The case of the Achaeans is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaeans; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. *F* in follg. word.

293. σὺν: i.e. 'on board of' (see on v. 74).

294. ὅν περ εἰλέωσι [ὅν ἂν εἰλῶσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μνημόνεοισι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 184, 3, N. 1, H. 771 a.

296. νέσθαι: sc. *τινα* as subject. — κενόν [κενόν]: cf. ἀδελφός and ἀδελφεός.

299. δαδμεν: 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δάσκω, 'teach,' is a pres. with causative signif.

300. ἐτεόν: 'really.'

301. ὅττι δέ: parataxis; we might have had ὅττι γάρ.

302. οὗς μὴ . . . φέρουσαι: 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 231, H. 1021.



303. *χθιζά τε καὶ πρώϊ'*: '(t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἕνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. *ἡγερέοντο*: from Hom. pres. *ἡγερέσθαι*, formed from theme *ἀγερ-*. G. 119, 11, H. 494. Cf. v. 448.

305. *ἀμφὶ περί*: *ἀμφὶ* is adv. and *περί* prep. (cf. Engl. 'round about').

306. *τελήςσας*: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. *πλατανίστω* [*πλατάνω*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — *ᾔθεν ῥέειν* [*ἔξ ἧς ἔρρει*].

308. *ἔνθα*: 'then,' carries back the thoughts to *χθιζά τε καὶ πρώϊ'*. — *ἐπὶ*: with acc. denotes 'extension over' (cf. vv. 159, 299). — *δαφνοῖς*: 'blood-red.' It is compounded of *δα-* also *ζα-* [*διδά*] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and *φόνος*, 'gore.'

310. *βωμοῦ*: gen. of separation after the idea of motion implied in *ὑπαίξας*. — *ῥα*: see on A 56.

311. *νήπια τέκνα*: 'tender (lit. 'infant') brood.'

312. *ὑποπεπηγότες* (2 pf. ptc. from *-πτήσσω*): 'crouching beneath.' For dat. *πετάλοις*, G. 187, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. *ἄλεινὰ τετριγώτας* (2 pf. from *τρίζω*): 'twittering piteously.'

315. Connect *τέκνα* with *ἀμφεποτάτο* as its object.

316. *ἄλειψάμενος*: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — *πτέρυγος*: 'by the wing.' — *ἀμφιαχύναν* (pf. ptc. from stem *λαχ-*): 'screaming.'

317. Join *κατὰ . . . ἔφαγε* and translate: 'swallowed.'

318. *ἀρῖζηλον* (prefix *ἀρι-*, 'very,' and *ῥηλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after *ἔθηκε*, G. 166, H. 726. The latter half of this verse is identical with v. 205.

320. *ὅσον ἐτύχθη*: 'at what a thing was brought to pass.'

321. *εἰσῆλθε*: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. *ἄνεω*: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is *ἄνεψ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. *ὀψιμον, ὀφίτεστον*: 'late, late of fulfilment.' This repetition of



the same idea in words of similar sound is called *paronomasia*. — *δοῦ* [οῦ]: a conjectural *varia lectio* is *δο* (see Sketch of Dialect, § 11, 1).

328. *ποταμίζομεν*: see on v. 130. As the pres. of the verb is in *-ζω* the fut. would in Attic be in *-σω* (or *-ιω*). — *αὐθι* [*αὐτόθι*]: ‘on this very spot.’ If the elision had not taken place before *ἔτρεα* (*Férea*) we might have had *τοσσαῦτα ἔτρεα*, *ea* as one syllable by synizesis.

330. *τάς* [ῥς]: cf. *τοί, ταί* for *οί, αἱ*.

332. *εἰς ὃ κεν* [*ἔως ἔν*].

334. *σμερδαλέον*: ‘terribly,’ ntr. adj. used as cognate acc. — *ἀνθέντων ἐπ’ Ἀχαιῶν*: ‘under (because of) the shouts of the Achaians.’ G. 191, VI. 7 (1) b and c, H. 808, b and c.

335. *ἐπαινήσαντες* [*ἐπαινέσαντες*]: agrees with *Ἀργεῖοι*, v. 333.

336. *τοῖσι*: G. 184, 3, N. 2, H. 767. — *Γερήνιος*: ‘Gerenian.’ Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes *Γερήνιος* = *γέρον*.

337. *ἀγοράασθε* (*ā* in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. *οἷς*: for case, G. 184, 2, N. 1, H. 763.

339. *πῇ δὴ βήσεται*: ‘whither pray will go?’ *i.e.* ‘what in the world will become of?’ The ‘covenants and oaths’ referred to are those at Aulis before sailing for Troy (v. 286).

340. *ἐν πυρὶ*: ‘into the fire.’ — *δή*: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: ‘Perish, then, our resolves and shrewd counsels.’

341. *σπονδαί, δεξιαί*: in their literal sense, ‘libations and right hands,’ standing in conjunction for the league of friendship of which they were the sign. — *ἄκρατοι* [*ἄκρατοι*]: compound of *ἀ* privative and *κεράννυμι*. ‘Unmixed’ wine was employed in solemn libations; wine was not drunk unmixed. — *ἐπέτιθμεν* [*ἐπεποίθειμεν*].

342. *αὐτως*: see on v. 138.

343. *εὐρέμεναι* [*εὐρεῖν*].

344. *ἔτι* (*ἔτι*) *ὥς πρὶν*: ‘still as heretofore.’

346. *φθινύθειν*: G. 119, 11, H. 494. — *ἔνα καὶ δύο*: see on v. 303. — Connect *Ἀχαιῶν* as part. gen. with *τοί* [οἱ].

347. *αὐτῶν*: subjective gen., ‘no accomplishment shall be theirs,’ *i.e.* they shall accomplish nothing.

348. *ἴνα* depends upon *βουλεύωσι*. — *πρὶν . . . πρὶν*: see on A 97. Which *πρὶν* is a conjunction, which an adverb?

349. *γνώμεναι* [*γνῶναι*]: cf. *δόμεναι*, A 98, 116. — *ψεύδος*: pred. noun where we should expect a pred. adj. *ψευδής*.

350. *γὰρ οὖν*: ‘for in any case.’

351. *ἐπὶ νηυσὶν ἕβαινον*: *ἐπὶ* with dat. differs little from *ἐν* or *οὖν* with dat. or from the simple dat.; translate: ‘were going away in their ships.’

352. φόνον καὶ κῆρα: 'slaughter and death,' Homeric fullness of expression. Cf. in Engl. 'death and destruction.'

353. ἀστράπτων: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημι κατανεύσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίον. — ἐπιδέξια: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the *right*. — φαίνων: 'revealing.'

354. τῷ: 'therefore,' dat. of cause. — ἐπειγέσθω: from ἐπείγω.

355. τινά: 'many a one' (cf., for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῳ: 'a Trojan wife.'

356. Ἑλένης, κτλ.: 'Helen's pangs and groans,' the gen. is subjective.

358. ἧς νηὸς: *navis suae*.

359. ὄφρα πρόσθ' ἄλλων ἐπίσπῃ [ἵνα πρότερον ἄλλων ἐπίσπῃται]: 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbersome form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐν μῆδεο, πείθεό τ' ἄλλῳ: 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπρόβλητον: 'to be lightly esteemed.' — ἔπος: lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φύλα: 'tribes,' includes a number of the smaller φρήτρας: 'clans.'

363. φρήτρηφι [φράτρη]: dat. sing. with suffix -φι. G. 61, N. 3, H. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑσι [ἦ]. — κατὰ σφέας: 'by themselves' (see on A 271).

367. ἢ καὶ [εἰ καὶ]: 'whether owing even to divine power,' cf. A 83.

368. ἢ, κτλ.: 'or simply because of,' etc.

370. ἢ μάν [ἦ μῆν]: 'verily.' — ἀγορῇ: 'in the agora,' local dat.

371. αἶ γάρ [εἰ γάρ]: 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ: 'then' (see on v. 354). — ἡμύσειε (aor. opt. from ἡμύνω, 'bow down'): see on v. 148.

374. ἀλοῦσα: 2<sup>a</sup> aor. ptc. from ἀλίσκομαι. — περθομένη: 'being sacked,' describes what follows upon ἀλοῦσα: 'having been taken.'

376. μετ' ἔριδας: 'into the midst of strifes.'

378. ἤρχον χαλεπαίνων: 'began it by my anger.'

379. ἐς μίαν: βοῦλην is easily supplied from βουλευόμεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone'): verbal noun governing ob-  
jective gen. (cf. v. 436).

381. **ξυνάγωμεν Ἄρηα** : 'we may join battle,' *cf.* Lat. *pugnam committere*.
382. **τις** : 'each one.' — Give force of midd. voice to the verbs **θηξάσθω** (**θήγω**), **θέσθω**, by translating : 'his spear,' 'his shield.'
384. **ἄρματος ἀμφὶς ἰδών** : 'having looked on both sides of his chariot,' *i.e.* having seen well to it.
385. **κρινώμεθα** : 'decide between one another,' 'contend.'
386. **μετέσσειται** : 'shall intervene.'
387. **μένος ἀνδρῶν** lit. 'the fury of men,' *i.e.* 'the furious combatants.'
388. **τεν** : 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'
389. **καμείται** : as subj. *sc.* **τις**. — **χείρα** : acc. of specification.
390. **τιταίνων** : 'tugging.'
392. **μιμνάζειν** : an intensive form from **μῖμνω** (*cf.* v. 296), which is a reduplicated form from **μένω**.
393. **οὐ οἱ ἔπειτα ἄρκιον ἔσσειται φυγέειν** : 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'
394. **ὥς ὅτε [ἔταν] κύμα** : *sc.* **ἰάχῃ**.
395. **κινήσῃ** : *sc.*, as object, **τό [αὐτό]** referring to **κύμα**.
396. **σκοπέλω** (*cf.* Lat. *scopulus*) : appositive of **ἄκτῃ**.
397. **παντοίων ἀνέμων** : waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένονται** : subj. is **ἄνεμοι**. Translate : 'whenever they rise on this side or on that.'
398. **ὀρέοντο [ἔρουντο]** : ipf. implying a pres. **ὀρέομαι**. — **κεδασθέντες** [**σκεδασθέντες**].
400. **ἄλλος ἄλλῃ ἔρεε** : 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.
401. **μῶλον** : 'toil,' 'moil.'
402. **ὁ** : 'he,' *i.e.* Agamemnon.
403. **πενταέτηρον** : 'five-year old,' and so full-grown.
404. **κίκλησκεν** : 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας** : not used here with distinct reference to age, but equals 'counsellors.' — **ἄριστῆας Παναχαιῶν** : in definitive apposition with **γέροντας**. Translate : 'he was inviting from among the counsellors the following champions of the collected Achaeans.'
406. **Τυδέος νιόν** : 'Diomed.' For further account of this hero see E and Z 119-236.
407. Nearly identical with this verse is v. 169.
408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοὴν ἀγαθός** : 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.



409. ἀδελφεόν [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. περὶσσησαν: how distinguish the unaugm. aor. (used here) from ipf.? — οὐλοχύτας: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was ἀκροάτη κορυφῇ πολυδεираδος Οὐλύμποιο, A 499. The summit of Olympus towered out of the ἀήρ into the αἰθήρ. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.

413. ἐπ(ι)δύναι and ἐπελθεῖν: infs. depending on a verb of praying, e.g. δός, which can easily be supplied. ἐπί with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. πρηνές: pred. adj. with μέλαθρον denoting the result of καταβαλεῖν. κατὰ πρηνές βαλέειν: 'lay low.'

415. πρήσσαι πυρός: 'burn with fire.' For gen. πυρός, H. 760; for orig. signif. of πρήθω, see on A 481. — θύρετρα: the pl. suggests folding or double doors. — δηλοῖο: pronounce as if written δῆροιο.

417. ῥωγαλέον: denotes the result of δαΐξει (cf. πρηνές, v. 414).

418. ὁδός: adv. equivalent to dat. pl. of ὁδούς. The English equivalent of the whole expression ἐν κονίῃσιν ὁδὰξ λαζόλατο [λαμβάνοιεν] γαῖαν is: 'bite the dust.'

419. ἄρα implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. δέκτο: syncop. 2 aor. from δέχομαι, see on A 23. — ἀμέγαρτον: lit. 'unenvious,' i.e. 'unhappy.'

421-424 = A 458-461.

425. σχίζησιν: local dat., 'on splinters' (cf. in A 462, ἐπὶ σχίζης).

426. ἀμπεύραντες [ἀναμπεύραντες]: apocope and assimilation. — ὑπεύρυχον [ὑπερεῖχον]: ὑπεύρ is perhaps for ὑπερί, a locative form for ὑπέρ (cf. παρὰ, πρὸς, ὑπάλ). — Ἡφαίστοιο: metonymy, — the name of the god for the element over which he presides.

427-432 = A 464-469.

434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. λεγόμεθα: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots λεγ- and λεχ-. It seems better to translate, 'let us be talking with one another,' although in the few passages where λέγεσθαι has that sense an acc. ταῦτα is added. A *varia lectio* is δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ. But it is not easy to see to what the 'these things' refer.

436. ἀμβαλλόμεθα: see on v. 380. — ἐγγυαλίζει: see on A 353.

438. κηρέσσοντες ἀγαρόντων : 'let them collect by proclamation.'

439. ἄθροοι ὅδε : 'assembled just as we are.' ὅδε seems never to mean 'as follows' in Homer.

440. θῶσσον : 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.

442-444 = (very nearly) vv. 50-52.

445. οἱ ἄμφ' Ἀτρεΐωνα βασιλῆες : 'the son of Atreus and the (other) kings.'

446. κρίνοντες : *i.e.* according to Nestor's advice, v. 362. — μερὰ δέ : 'and in the midst.' What verb is to be supplied with 'Ἀθήνη'?

447. αἰγὺς (nom. αἰγίς) : the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay, ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς : may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation : 'from which dangle.' Cf. ἡερέθονται (from theme ἀερ-) with ἡερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.

449. ἑκατόμβοις : a frequent primitive method of estimating value is in oxen (see on A 154).

450. παιφάσσουσα : 'resplendent.'

451. ἐν : join with ὄρσεν.

452. καρδίῃ : apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [γλυκύτερος] : cf. A 249.

455. Here follow five similes : (1) the forest fire, suggested by the gleam of the armored host ; (2) the flocks of birds, referring to its numbers and tread ; (3) the swarms of flies, to its persistence ; (4) the goat-herd and his flocks, to its systematic ordering according to tribes ; (5) the bull and herd, to Agamemnon's pre-eminence. — ἤντε [ὡς ὄρε].

456. ἔκαθεν : 'from far away ;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν : connect with χαλκοῦ, and translate (vv. 457 and 458) : 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίῳ (θεός and theme σπ-, cf. v. 483) : lit. 'divinely spoken,' then 'marvellous,' 'vast ;' here epithet of χαλκοῦ : the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.

460. χηνῶν, γεράνων, κύκνων: appositives of ὀρνίθων.

461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἄσιος λειμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. ἀγαλλόμενα πτερύγεσσι [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.

463. κλαγγῆδ' ὅν προκαθίζόντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.

465. προχέοντο: 'were pouring forth.'

466. ποδῶν: if ὅπό had purely local signif. the dat. ποσσί would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (i.e. because of the tread of) the feet of themselves and the horses.'

467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. ὥρη: may refer to any season, here (as in v. 471) to 'springtime.'

469. μυιάων [μυιῶν]: from nom. sing. μυία. Sc. with ἔθνεα, ἡλάσκουσιν or similar verb.

471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'

472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'

474. τοῖς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥσπερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἶξ. — αἰπόλοι ἄνδρες: ἄνδρες seems superfluous, but there are many similar instances of its use; e.g. Γ 170, βασιλῆι ἄνδρι (cf. Δ 216, 275, 485).

475. ῥεῖα [ῥαδίως] διακρίνωσι: we should have indic. in prose. — νομῶ: local dat. — μυγίσσιν: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 229, 225, H. 914 B.

477. ἵεναι: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέλη [ἀγέλη]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῦς is comm. gender and the appositive ταῦρος designates the sex. — ἔλετο: 'is;' gnomic aor., see on A 218.

481. βόεσσι [βοῦσι]. — ἀγρομένησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἥρώεσσιν [ἥρωσι]: 'among the heroes,' dat. of interest loosely connected with ἔξοχον. G. 184, 5, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σπ-, 'say,' whence ἄσπετος, 'untold' (v. 455), and θεσπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐνέπω (for ἐνσέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐνσ(ε)π-ετε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σπ-σπε-τε. What the relation of the root σπ- to the root φε- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάρεστε: sc. πᾶσι, suggested by πάντα.

486. κλῆος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;' οἶος, 'such as;' οἶός, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἄν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἤτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίῃ δόσι [μνήσαιτο αὐτῶν δόσι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἱ θ': οἱ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 86). — ἐνέμοντο: 'possessed,' lit. 'fed upon.'





BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. *Θέσπειαν*: like *Πλάταιαν* (v. 504), appears later in pl. form; e.g. *Θεσπιαί, Πλαταιαί*. — *Γραῖα*: the place whence the later appellatives, *Γραικοί* and the Lat. *Graeci*, were derived.

505. Ὑποθήβας: Thebes itself is not mentioned because that had already been destroyed by the Ἐπιγονοί, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, Ὑποθήβαι, the 'lesser' or 'later Thebes.'

506. ἄλσος: it seems rather strange that ἄλσος, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. τῶν: resumptive of Βοιωτῶν (v. 494), somewhat like τῶν in v. 464, τοὺς in v. 476. — ἐν: join with βαῖνον, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. **κοῦροι**: 'fighting youths' of the nobility.

511.  $\text{Ἰσ' (ἐ) = ἡδ' ἐ [καί]. — Μυνυῖον: adj. 'Minyean.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.$

514. ὑπερώιον εἰσαναβᾶσα: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to δόμῳ.

515. "Αρηι: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — παρελέξατο: from stem λεχ-.

516. τοῖς: dat. limiting verb (ἐστίχθοντο), instead of gen. (of possession) limiting noun (νέες = νῆες). G. 184, 3, N. 4, H. 767.

519. Πυθῶνα: the later Delphi. The epithet *πετρήεσσα* is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. οἱ τ' ἄρα: for force of ἄρα(ῥα), cf. B 36.

526. ἔμπλην: 'hard by,' contains the root of πέλας, πλησίον, and governs the gen.



529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. *ἑτάκαστο* : plupf. from *καίρυνμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — *Πανδληγας* : 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as *Παναχαιοί* (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. *πέρην* [*πέραν*] : 'opposite.' — *ἱερῆς* : designation of certain islands, see on A 366.

536. *μῆναι πνέοντες* : 'breathing (breath which is) fury.' The acc. is cognate. — *Ἄβαντες* : the name of one of the aboriginal tribes of Greece.

538. *ἑκαλον* = *ἐπὶ τῆς ἁλός* : 'on the sea.'

542. *ἔπιθεν κομόωντες* : *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κέρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηῖον*, see on v. 415. — *ἀμφὶ στήθεσσι* : 'about their breasts.'

549. *καὶ δ . . εἶπεν* [*καθεῖπεν*] : prep. shows apocope and assimilation. — *ἐφ' νηφ* [*τῷ αὐτῆς νηφ*]. The reference is to the Erechthæum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be *Διοπετής*, 'fallen from Zeus.'

550. *μὲν ἱλάονται* : 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. *Περεώ* : very peculiar form of gen. for *Περεά* from nom. *Περεάς*.

553. *τῷ* : 'to him,' *i.e.* Menestheus.

555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. *δυσκαίδεκα* [*δῶδεκα*].

558. *ἔν'(α)* : local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction : a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. VV. 550-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. Αἴγιον: Aigina was ruled by Aiaikos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. δὲ δῶκοντα [δὲ δόηκοντα].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. *ἔθι* [οἶ]: 'where.'

575. *αἰγαλὸν ἀνὰ πάντα*: 'throughout the whole coast-line.'

576. *τῶν ἑκατὸν νηῶν*: 'of the 100 ships of these.' *τῶν* (masc.) = *τούτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἱ* in v. 569 and of *οἱ* in v. 573.

578. *ἐν δ'*: adv., 'and among them.' — *ἰδύσατο*: 'clad himself 'r.'

580. This verse is probably spurious; if translated, it should be connected with *κυδίων*. — *ἄριστος*: here, as in A 91, used of pre-eminence in wealth and dignity.

586. *τῶν*: limits *νεῶν*, as in v. 576, 'their sixty ships.' *οἱ*: 'brother commanded for him,' instead of 'his brother commanded.'

587. *ἀπ'ἑαυτοῦ* (*ἑαυ*) [*ἑαυ*]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. *ἀντὶμεναι* (*ἀνταμαι*) [*ἀντάω*]: 'meeting with.' — *Θάμυριν τὸν Θρήικα*: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. *στεῦτο γὰρ εὐχόμενος νικήσας*: 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (cf. Γ 83). — *εἴπερ ἂν αἰδοίεν*: 'even should the Muses in person sing;' for *εἰ ἂν* w. opt. see on A 60.

604. *Ἀλπύτιον*: adj. equivalent to *Ἀλπύτου*, the gen. sing. of noun. With *ἄνθρωποι* sc. *εἰσὶ*. See on B 20, 54.

609. *Ἀγαπήνωρ*: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. *ἐπεὶ . . . μεμήλει*: for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. *ὥσον ἐφ'*: 'as far as,' i.e. 'over as large a space as.'

617. *ἐντὸς ἑργαί*: 'shuts in,' 'includes.' *ἑργαί* agrees with *Ἀλείων*, but is understood with the other subjects; its object is *Ἥλιδα* understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. *πολλὰς δ' ἔμβαλλον Ἐπειοί*: 'for the Epeioi embarked in large numbers.'

625. *οἱ δ' ἐκ Δουλίου*: sc. *ἦσαν*.

626. *ναίουσι*: 'lie,' lit. 'dwell.' — *Ἐλιδος ἄντα*; 'opposite Elis. The poet has placed these islands too far to the southward.

629. *ἀπενάσασατο* (*ναίω*): 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was **Κεφαλλήνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἡπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραα**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnossos); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διὰ**: construe with **κοσμηθέντες**.

658. **βίη** **Ἡρακλεΐη**: *i.e.* 'to the mighty Herakles,' *cf.* v. 666 and Γ 105.

659. **ἄγετο**: subj. is **Ἡρακλῆς** suggested by adj. **Ἡρακλεΐη** in v. 658.

660. **διοτρεφέων αἰζηών**: 'noble warriors;'; **διοτρεφέων** here signifies simply that those whom he slew belonged to the heroic stock.

661. **ὅ' ἐπεί οὖν**: 'and so when.'

662. **πατρός ἰοῖο φίλον μητρώα**: 'his father's own (**φίλον**) uncle (mother's brother).'

667. **ἀλγεα πάσχων**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ἔκηθεν** [**ἔκηθησαν**]: 'they dwelt,' *i.e.* the Rhodians — **καταφυλάδον**: 'according to tribes,' equivalent to **κατὰ φύλα**, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (**ρόδον**).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-759.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Nireús*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. τῶν ἅλλων Δαναῶν: as gen. of the whole, ἅλλων would be superfluous, because the gen. of the whole should include the word denoting the part, and ἅλλων would exclude *Nireús*. Explain as in A 505.

675. ὀλαπαδνός: 'feeble.'

676. Κράπαθος: metathesis for Κάρπαθος, cf. θράσος, καρτερός for θάρσος, κρατερός. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. Κῶν: acc. sing. contracted for Κῶων. The nom. sing. is Κῶω, contracted Κῶς.

680. τοῖς: for dat. see on v. 602.

681. τοῖς: stands here without a verb; perhaps ἔρέω (cf. v. 493) is to be supplied.



684. *Μυρμιδόνες*, 'Ἕλληνες, 'Αχαιοί: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, 'Ἕλληνες refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, 'Αχαιοί designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνᾶμαι* or *μμνήσκω*). The meaning seems to be nearly that of *μμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *κἄδ* . . . *ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἄχέων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν* *κάτα*: cf. *κᾶτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν* [= *μήν*] *οὐδ'*: negation strengthened by double negative: 'but by no means I assure you (*μήν*).' — *γέ μὲν* [*μήν*]: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος* [*προγενέστερος*]: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ὑπ'* *Ἀδμήτῳ*: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκηστis*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τίκετο*: used indifferently of either parent: 'began' or 'brought forth,' cf. follg. verse.

743. *ἡματι τῷ* [*ἔτε*]: 'on the day when,' as in v. 351. — *φῆρας λαχρήντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. *Δωδώνην*: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — *δυσχέμαρον*: 'wintry.'

751. Translate: 'and who cropped their fields (*ἐργα*) about the lovely Titaresios.'

752. *πρῶτα* [*πρῶτισι*]: accent inconsistent with its formation as if from a pres. *προ-ίω*.

754. *καθόπερθεν*: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (*ἀπορρώξ*) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words *δρκου γὰρ δεινοῦ*.

758. *Πρόθοος θεός*: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. *τις τ' ἄρ*: see on A 8. — *ἔχ' ἄριστος*: see on A 69. — *ἐννεπ*: see on v. 484. — *μοῦσα*: for sense in which the word is used, see on A 1.

762. *αὐτῶν ἡδ' ἵππων*: 'of the men themselves and of their horses,' both words in apposition with *τῶν*, v. 762.

763. *ἵπποι μὲν μὲν ἄρισται*: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, *Φηρητιάδης*. Mares were preferred in ancient warfare.

764. *δρυνθᾶς ὤς*: for accent of *ὤς* and short final syllable made long before it, see on v. 190. The mares are compared with birds not as *swift-footed*, but as *swift*. In other words, there is no emphasis laid on the first part of the compound *ποδ-ωκέας* (see on *φύνοχδει*, A 598).

765. *οἰ-έτας*: 'of one age.' — *σταφύλη ἐπὶ νῶτον ἕστας*: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is: 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. *σταφύλη*: lit. 'a bunch of grapes;' then, from similarity of shape, a 'plummet.'

766. *θρέψ'* [*ἐθρέψε*]: from *τρέφω*. Apollo served as herdsman to Admetos in Peneia in Thessaly, and there reared these famous mares.

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774. αἰγανέησι λέντες: 'hurling hunting-spears.' For dat., see G. 188, 1, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

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780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaeans. — νέμοιτο, κτλ: 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἂν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὥς: for accent, *cf.* v. 764. — Διτ (final syllable used long before *j*ως): supply ὑποστεναχίσει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 184, 3, H. 775.

782. ἰμάσση: *sc.* subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoi. The monster thus buried is the personification of a volcano; now and then he moves himself slightly, which makes an earthquake; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, *i.e.* with lightning.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσὶ.

785. πεδίοιο: best taken as local gen. 'on the plain.' *Cf.* Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphinachos, Thaliopios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653), Nireus



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(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756),—forty-six heroes in all.

786. ὥκεῖα [ὥκεῖα] : nom. fem. from ὥκός, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον : 'were holding assembly,' *i.e.* were gathered for counsel.

789. ἡμὺν . . . ἡδέ : 'both . . . and.'

791. εἶσατο (εἶδομαι) : 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι) : 'expecting,' see on v. 137. — ναῦφιν [νεῶν] : see on v. 363. — ἀφορμηθεῖν : 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. ἐισαμένην : see on A 306.

796. μῦθοι φῶλοι ἀκριτοί : 'endless talk is dear,' *i.e.* you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης : 'as once in time of peace.'

802. ἡ : 'now,' as in A 282. Translate the verse : 'Now I enjoin upon you especially to do precisely (γε) so' (*i.e.* as is described in vv. 802-806).

803. πολλοί : pred. adj. 'many' are, etc.

804. Translate : 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν οἰσὶ περ ἄρχα : 'to those for whom he is commander,' *i.e.* 'his soldiers.'

807. οὐ τι ἡγγόλησεν : litotes, see on A 220.

808. ἔλυσε ἀγορὴν : 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ὀρυσσέοντο : 'and they were hurrying to arms.'

809. πᾶσαι πύλαι : 'the whole gate,' *i.e.* both doors of the Scæan gate.

811. πόλιος : synizesis of last two syllables. — κολλώνη : 'mound.'

813. Here again we have an allusion to two languages,—that of men and that of gods, see on A 403. — Βατίαν (βάτος, 'bramble') : lit. 'Thornhill.'

815. διεκρίθησαν [διεκρίθησαν] : 'was arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achæians (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (*ἑπικούροι*). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (*e.g.* Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (*v.* 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. *Τρῶες*: the Trojans proper, *i.e.* the inhabitants of Troy. — *κορυθαίολος*: 'with tossing helmet.'

818. *μαμιάτες ἔγχέησι*: 'pressing forward with their spears,' dat. of instrument.

819. *Δαρδανίων*: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. *βροτῶ*: appositive of *Ἀγχίση* (*v.* 820), as is also *θεά* of *Ἀφροδίτη*. The contrast between the words *θεά*, *βροτῶ* is made the more prominent by their position.

822. *οὐκ οἶος*: 'by no means alone,' may be regarded as a kind of litotes.

823. *πάσης*: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. *πῶδα νείατον* [*νέατον* = *ἔσχατον*]: 'remotest extremity,' northernmost point of Ida.

825. *μέλαν ὕδωρ*: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (*ἀγλαὸν ὕδωρ*). The same expression, *Μαυρὸ Νέρι*, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. *Ἀρίσβηθεν* [*ἐξ Ἀρίσβης*].

839. *αἰῶνες*: may perh. be translated 'sorrel'; yet see on A 482.

840. *Πελασγῶν*: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (*cf.* the word here used, *ἐριβάλακα*) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἐγχεσμήρως*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἑργαί*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κικόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγόνων*: Paphlagonia was on the south coast of the Pontus Euxineos, west of the river Halys.

852. *Ἐνετών*: the *'Everot'*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *'Everot'*, Lat. *Venetii*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* *δρέστερος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *οἰωνιστής*: 'one who divines from the flight of birds-of-omen' (*οἰωνός*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in F 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα-*, pres. *μαίωμαι*): 'were eager,' *cf.* *μεμῶτες*, v. 818. — *τοσμίνι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήγοσι*: the *Μήγες* [*Maloves*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καρών*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρῶν*: ntr. sing. acc. obj. of *ἔχον*, and explained by *δρος*.

869. *Μαίανδρον*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: *Mykale*, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. ἤντε κοῦρη: connect, not with *τεν* [ἦει], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. νήπιος: 'fool.' — ἐπιήκεια: 'ward off; ' the original meaning of ἀρκέω.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. Λυκίης: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθον*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkȳs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphinachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

## BOOK THIRD.



**Γάμμα δ' ἄρ' ἄμφ' Ἑλένης οἷοις μόθος ἔστιν ἀκούταις.**

*Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.*

1. For the connection, refer back to B 476, 815. — ἡγαρόμενοι [ἡγεμόσι]. — ἑκαστοί: 'in separate divisions,' according to Nester's advice in B 362.

2. κλαγγὴ τ' ἐνοπή: 'with roar and cry;' the distinction between the two nouns is that κλαγγή denotes an inarticulate sound, while ἐνοπή (ἐνέπω) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (cf. φόνον καὶ κῆρα, v. 6; see on B 352). — ἔσαν: 'were marching.' — ὄρνιθες ὥς: B 190 and 764.

3. ἥτε περ [ὥσπερ]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of ὄρνιθες ὥς. — οὐρανὸν πρό: lit. 'in front of the sky,' i.e. flying just below the vault of the sky.

4. οὖν: 'so,' 'once for all.' — φύγον: gnomic aor., see on A 218. — ἀέσφατον: 'unending.'

5. πέτονται: the subject is really αἱ τε (v. 4); ταί γε (not necessary to sense) repeats this subject. — ἐπὶ βοάων: ἐπὶ is occasionally used with gen. of place whither. H. 799 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and cf. Hom. Dict.

6. Πυγμαῖοι: the 'Pygmies,' men a πυγμῇ (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. ἡέριαι: 'at early morn.' — προφέρονται: lit. 'bring forth' (to light), 'commence.'

8. οἱ δέ: antithesis to Τρῶες μέν (v. 2). — μέγα πνέοντες: see on B 536.

9. μεμαῶτες: see on B 818. — ἀλλήλοισι: for case, dat. of adv., G. 184, 3, N. 3, H. 767.

10. **εὖτ'** [ὥς]: adv. of comparison. — **κορυφῇσι**: local dat. — **κατέχεν**: gnomic aor. What is the Attic form of 1 aor. of **χέω**?

11. **ἀμείνω** (agrees with **ὁμίχλην**): 'better'; because in a fog the flock is not shut up in the fold as it would be at night.

12. **τόσσον** . . . **ὅσον**: '(only) so far as.' — **τ(ε)**: without weight in translation in either clause.

13. **τῶν**: with strong demonstrative force, 'of these.' — **ποσσί** [**ποσί**]. — **κονίσταλος ἀελλῆς**: 'thick dust-whirl'; for etymologies of both words see Hom. Dict.

14. **διέπρησσον**: for orig. meaning of **πρήσσω** [**πράττω**], see on A 483.

15. **ἐπ' ἀλλήλοισι ἰόντες**: 'as they advanced against each other.' — **πέδω**: for gen. see on B 785.

16. **προμάχων**: 'played the combatant in the fore-front of battle.' — **θεοειδής**: 'of godlike beauty,' like **ἀμύμων**, of externals only.

17. **παρδαλέην** (sc. **δορύν**): 'leopard-skin.' — **τόξα**: pl., for the bow consisted of three pieces (cf. A 45).

18. **αὐτάρ**: scarcely differs here from **δέ**, except that it is not postpositive (see on A 50). — **δοῦρε δύο**: he held one in each hand. — **κεκορυθμένα χαλκῷ**: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. **προκαλίζετο**: 'was challenging,' by mien rather than by words.

20. **δ' ὥς οὖν**: 'and when then.'

21. **ἀρηϊφύλος**: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — **προπάρουθεν ὁμίλου** [**πρὸ ὁμίλου**].

22. **μακρὰ βιβῶντα**: 'taking long strides,' like a valiant hero, explains **ἐρχόμενον**. — **μακρά**: cognate acc. with **βιβῶντα**.

23. **ὥς τε** . . . **ἐχάρη**: 'as a lion rejoices.' The clause beginning with **ὥς** does not close the period begun with **ὥς ἐνόησεν** (v. 21), but forms a second protasis (in the form of a comparison) to **ἐχάρη** (v. 27), the principal verb of the entire sentence. — **ἐπὶ** . . . **κύρσας** [**ἐπιτυχών**].

25. **γάρ**: the greediness with which he devours shows his hunger. — **εἰ περ ἄν**: followed here, after a primary tense, by subj. (cf. B 597.)

28. **ὀφθαλμοῖσι**: for this regular dat. of means, Homer often uses **ἐν ὀφθαλμοῖσι**, see on A 587.

29. **ἄλτο**: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

33. **παλινωρσος ἀπέστη**: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. **ὑπὸ**: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

35. **παρεῖς**: in partitive apposition with **μιν**. In the repetition of **τε**, which adds rapidity and vividness to the description, we have a case of polysyndeton.



38. αἰσχροῖς: the meaning is active, 'injurious.'

39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'

40. ἀγνος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.

41. καὶ κε τὸ βουλοίμην: 'I could wish even this.' Supply εἰ ἀπάλεο as protasis of καὶ κε κέρδιον ἦεν.

42. ἔμμεναι [εἶναι]: sc. as subj. σέ. — ὑπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris invisum*. The genitive is subjective.

43. κάρη κομόωντες: see on B 11.

44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστήα: translate as subj. of ἔμμεναι: 'that a hero was (playing the part of) champion.'

45. ἔπ' [ἔπεστι]. — φρεσί: local dat. — βίη: 'might for attack;' ἀλκή: 'strength for defence.'

46. ἢ τοιόσδε ἔών: 'did you, though such a coward?' ἢ, for which we should expect ᾗ, is interrogative adv. ᾗ means 'surely'; also 'he said,' 3 sing. ipf. from ἤμι. ἢ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ᾗ.

47. ἀγέρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'

49. ἀπίης: 'remote.' See on A 270.

50. Notice the alliteration. — δῆμψ: 'nation.'

51. χάρμα, κατηφέλην: appositives of the preceding sentence, of which the most important word is ἀνῆγες.

52. οὐκ ἂν δὴ μείνεις: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an imv., 'withstand then!' The two verbs ἀνῆγες and μείνεις, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).

53. οὐκ ἂν χραλσμη: the opt. would have been regular to correspond with μινεῖς (see on A 137).

56. ἢ: 'surely;' supply as protasis εἰ μὴ δευδῆμονες ἦσαν, and see on A 232.

57. ἔσσο: 2 sing. plupf. from ἔννυμι.

59. Ἐκτορ, ἐπεὶ . . . ἐνέκεσας: μὴ πρόφερε completes the sense.

60. ἀταρῆς: pred. of κραδίη. — πέλεκυς ὧς: see on v. 2.

61. εἶσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.

62. δεσ ἐκτάμνησι [ὅς ἂν ἐκτάμνη]. — ὀφέλλει: sc. as subj. πέλεκυς.

63. ἀτάρβητος: attributive, 'an unterrified' mind.

64. *πρόφερε*: 'bring forward (as a reproach),' 'reproach with.' — *χρυσέης*: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. *αὐτοί*: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — *ἐκὼν*: 'by his own will,' 'of himself.'

68. *κάθισον*: 'bid sit down.'

70. *ἀμφ' Ἑλένη καὶ κτήμασι*: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of *ἀμφί(ς)*, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. *κρείσσω γένηται*: 'shall have proved himself the stronger;' amplifies the meaning of *νίκηση*. Cf. vv. 2, 6.

72. *εὖ πάντα*: 'all without exception,' 'all in due form.'

73. *οἱ δ' ἄλλοι*: 'but do you, the others.' — *ταμόντες, κτλ.*: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (*τέμνω*) sure oaths.'

74. *ναίωιτε*: opt. of wish, standing between two imvs. — *τοὶ δέ, κτλ.*: 'but let them' (the Achaeans).

75. *Ἄργος*: used as in A 30 for Peloponnesus. — *Ἀχαιῖδα*: used for Northern Greece.

76. *ἀκούσας*: ptc. assigns the cause of *ἐχάρη* (cf. A 474).

77. *μέσσω* [*μέσσω*]: freq. used as ntr. substantive. — *ἀνέργε* [*ἀνείργε*]: 'was forcing back.'

78. *μέσσω*: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — *ἰδρύθησαν*: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. *τῷ* (*Ἔκτορι*): dat. after *ἐπί* in composition. Translate (vv. 77, 80): 'but the long-haired Achaeans were bending their bows at him, nor were they only (*τε*) aiming arrows, but were also (*τε*) striving to hit him with stones.' By a kind of zeugma *ἐπετοξάζοντο* includes the actions described more particularly by *τιτυσκόμενοι* and *ἐβαλλον*. Had the construction been perfectly regular, we might have had *τιτυσκόμενοι* and *βάλλοντες*. — *λάεσσι* [*λάεσι*]: nom. sing *lāas* or *lās* [*λῆσας*]. G. 60, 5, 16, H. 216, 11.

81. *μακρόν*: lit. 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaeans.'

83. *στεύεται*: see on B 597.

84. *ἄνέω τ' ἐγένοντο*: 'became silent,' in expectation of word from Hector (see on B 323).

85. ἔσσημένως : 'quickly,' adv. formed from pf. ptc. of σέσω, 'hasten.'

86. κέκλυτε : inv. redupl. 2 aor. followed by μεν as gen. of source. G. 176, 1, H. 750.

87. μῦθον : lit. 'word,' i.e. 'proposal.'

88. Τρῶας καὶ Ἀχαιοὺς : partitive appositives of ἄλλους, translate : 'others, both Trojans and Achaians.'

89. αὐτόν : as referring to the same person as the subject of κέλεται (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by καί with Μερέλαον, follows that word in case.

94. φιλόττητα, ὅρκια : accusatives of effect. G. 159, N. 3, H. 714 a. Translate (freely) : 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'

95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil : Aen. XI, 120, *Dixerat Aeneas, illi obstupere silentes*.

98. ἑμὸν : emphatic by its position. — διακρινθήμεναι [-κριθῆναι] : as aor. inf. denotes the single act just commencing, 'are parting.'

99. Ἀργείους καὶ Τρῶας [ἡμᾶς καὶ ὑμᾶς]. — πέποσθε [πεπόνθατε]. 2 pl. 2 pf. from πάσχω, without connecting vowel, perh. for πεπονθῆτε. Aristarchus read here, πέπασθε.

100. Translate : 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. τοῦ εἵνεκα νεῖκος ὄρωρεν, v. 57).

101. θάνατος καὶ μοῖρα : Hom. fulness of expression (cf. vv. 2, 6).

102. τεθναίῃ : 'may he lie dead.' — διακρινθεῖτε : aor. pass. opt. expressing desire.

103. ἄρν' [ἄρνε] : for this we find later (v. 117) ἄρνas. G. 60, 5, 4, H. 216, 2. — οἴσσετε and ἄξετε : anomalous aor. invs. formed from stems οἴσ-, ἄξ- (see Sketch of Dialect, § 20, 4).

104. γῇ τε καὶ ἡλίῳ : it was the black ewe-lamb which was sacred to the earth. — οἴσομεν : fut. indic.

105. βίην Πριάμοιο : 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *oedra caput vis*). — ὅρκια τάμνη αὐτός : 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).

106. αὐτός : lit. 'in person,' refers to βίην Πριάμοιο as if it were κρατερὸν Πριάμον. — With pl. παῖδες, which here refers chiefly to Paris, we may perhaps compare αἰχμητῶν (v. 49), which refers chiefly to Agamemnon.

108. 8' : this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'

109. οἷς [οἷς ἄν] : sc., as antecedent, τοῖσιν, a dat. of adv. with λεύσσει.

110. μετ' ἀμφοτέρωσι : 'among them both,' i.e. for the old man and for those whom he counsels.



112. *παύσασθαι*: *varia lectio* *παύσεσθαι*, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — *πολέμοιο*: for gen., G. 174, H. 748.

113. *ἔρυσαν*: *ἐρύκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — *ἐκ (ἐξ ἵππων) ἔβαν*: 'descended from their chariots.' Notice that *ἵπποι* is freq. used in Hom. in the sense of *ἄρμα*, cf. B 770.

115. *πλησίον ἀλλήλων*: 'near one another,' i.e. one suit of armor lay near another. — *ἀμφίς*: 'on both sides,' i.e. between the suits of armor as they lay on the ground.

116. *τε . . . τε*: see on vv. 34, 35.

117. *Ταλθύβιος*: Agamemnon's herald, already mentioned A 320.

120. *οισόμεναι*: anomalous aor. inf., see on v. 103. — *οὐκ ἀπίθῃσε*: takes the dat. like simple *πείθεσθαι*. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. *αἶθ'* [*αὔτε*]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. *Δαοδίκην*: should regularly be dat., as appositive of *γαλόφ* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἶδομένην*.

126. *δίπλοκα*: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — *πολέας ἀέθλους* [*πολ. λούς ἄθλους*].

128. *ἔθεν* [*οὐδ, αὐτῆς*]: not enclitic, because emphatic.

130. *νύμφᾶ* [*νύμφη*]: the word (*Lat. nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. *οἷ*: its antecedent is *οἱ* (v. 134). — *ἐπ' ἀλλήλοισι φέρον*: 'were bringing war against one another.'

134. *ἔαται* [*ῥηται*]. *ἔαται σιγῇ*: 'remain quiet' (see on v. 78 and B 255).

135. *ἀσπίσι κεκλιμένοι*: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. *τῷ δέ κε νικήσαντι* [*ὅς δέ κε νικήσῃ*]: i.e. *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — *κεκλήσῃ* (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.

140. *ἀνδρὸς προτόριοιο*: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — *ἄσπεος*: i.e. Sparta. — *τοκῆων*: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

141. *δθόνησι*: a 'veil,' also called *κρήδεμνον* and *καλύπτρη*, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. *ἐκ θαλάμοιο*: the *θάλαμος* was in the rear of the house.

144. This is the only passage in the *Iliad* where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. *Σκαιαί πύλαι*: the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. *οἱ δ' ἄμφι Πρίαμον*: 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase *οἱ ἄμφι Πρίαμον*, and might have been in the nom. case.

149. *δημογέροντες*: in apposition with subj. of *ἔλατο* [*ἦντο*], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achæians that they endure wars a long time for (to gain possession of) such a woman.'

150. *πολέμοιο*: gen. of separation, 'from combat' (see on A 165).

151. *τεττίγεσσιν ἑοικότες* [*τέττιξιν εἰκότες*]: the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. *λειοέσσαν*: lit. 'lily-white' (*λεῖριον*, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — *λεῖσι* [*λεῖσι*].

153. *τοιοῖ*: for construction, see on *δημογέροντες*, v. 149.

155. *ἤκα*: 'softly,' the admiration all the deeper because expressed in hushed tones.

158. *αὐνῶς ἑοικεν*: as we say 'she is fearfully like.' — *εἰς ὤπα*: lit. 'into her face,' i.e. as one looks upon her face.

159. *καὶ ὥς*: 'even thus,' 'despite that.' In this phrase, and after *οὐδ(έ)*, the adv. is printed with the circumflex accent (see on A 33).

160. *ὀπίσσω*: 'for time to come.'

161. *ἐκαλέσατο φωνῇ* [*ἐκαλέσατο φωνήσας*]: 'raised his voice and called.'

162. *ἐμείο*: connect gen. with *πάραιθε*, 'before me.'

163. *Ἰδῇ* [*Ἰδῆς*]: see on A 56. — *τέ*: the enclitic may be used more than once. — *μοι*: 'in my eyes.' G. 184, 3, N. 5, H. 771.

166. ὡς ἐξονομήνης: 'in order that you may call by name,' a second final clause dependent, like ὅφρα ἴδῃ (v. 163), upon ἴζει.

167. ὅστις: predicate. Notice in the follg. dialogue that ὅδε is the pron. constantly used in the question, οὗτος in the answer. Thus the distinction is observed that ὅδε refers to something not well known, of which the description is to follow; οὗτος, to something well known.

168. κεφαλῇ: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. γεράρον; 'stately.' — βασιλῆι: pred. appositive of ἀνδρί, 'a man who is a king.' Cf. B 474.

172. αἰδοίός τε δεινός τε. 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before ἐκυρέ and lengthened final syllable before δεινός are explained by an orig. F.

173. κακός θάνατος: i.e. 'suicide.'

174. γνωτούς: here used in the sense of 'brothers.'

175. παῖδα: Helen's only child was Hermione (by Menelaos). — ὁμηλικὴν [ὁμήλικας]: 'companions,' abstract noun used instead of concrete.

176. τά γ(ε): i.e. my wished-for death. — τό: [διὰ τοῦτο].

179. This was the favorite verse of Alexander the Great. — ἀμφότερον: in apposition with the follg. clause, βασιλεύς . . . αἰχμητής. G. 137, N. 3, H. 626 b.

180. αὔτ(ε): 'besides.' — εἴ ποτ' ἔην γε: 'if it was really he!' *Varia lectio*, ἦ ποτ' ἔην γε: 'yes, it was once he!'

183. ἦ ρά νυ: 'surely as I now see.'

184. ἤδη καί: 'already once;' for καί, see A 249. — Φρυγίην: see on B 862.

187. ἐστρατώνοντο: 'were encamped.' — παρ' ὀχθᾶς Σαγγαρίοιο: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxineos, the Halys lying farther east.

189. Ἀμάζονες ἀντιάνειραι: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. δεύτερον: connect with ἐρέεινε.

192. τόνδε: expressed by prolepsis in the main sentence, so that ὅδε, in the dependent clause, might have been omitted. See on A 536.

195. οἰ: for dat., for which the poss. gen. would have been a near equivalent, see G. 184, 3, N. 4, H. 767.

197. εἴσκω: 'I liken,' probably for εἰκ-σκω (εἵκελος, ἵκελος).



200. αἶ: 'in turn,' in contrast with Agamemnon (v. 178).  
 201. κραναῆς περ ἰούσης: 'though very (περ) rocky' (see on A 131).  
 203. ἀντίον ἦδ' αἶ: governs the acc. (τήν), like προσέφη or προσέειπεν.  
 205. δεῦρό ποτ' ἦλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.  
 206. ἀγγελῆς [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with Ὀδυσσεύς.  
 207. ἐξέμισσα, φάλασσα: 'discharged the duties of host (ξένος) and entertained.' ξενίζω is the word of more general meaning.  
 208. ἔδ' αἶν: see on B 299.  
 209. ἀγορμόνοισιν: see on B 481.  
 211. ἀμφω δ' ἐχομένω, κτλ.: The two nominatives — ἀμφω, Ὀδυσσεύς — are to be explained by the principle of apposition of the whole with the part.  
 213. Translate (vv. 213–215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'  
 215. γένει: occurs only here in the sense of γενεῇ, 'age.'  
 216. ἀναΐξει(ν): opt. of repeated action in temporal clause. G. 233, H. 914 B.  
 217. στά-σκ-ε-ν, ἔδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς δμματα πῆξας: describes more minutely ὅπαι δὲ ἔδεσκε.  
 218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνώμα: ipf. from νωμάω.  
 220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'  
 221. εἴη (varia lectio ἦει): 2 aor. opt. from ἦμι.  
 222. ἔπειά νιφάδεσσι: the lengthened α before νιφάδεσσι indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.  
 224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'  
 226. τίς τ' ἄρ': cf. A 8.  
 227. κεφαλὴν: G. 160, I, H. 718 a.  
 228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'  
 229. Αἴας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).  
 230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234–244), see Essay on Scanning, § 7.

231. ἡγερέθονται: see on B 304.

235. γνόνην: for opt. G. 226, 2 b, H. 872. — καί τ': 'and also.'

238. τῷ μοι μία γείνατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;,' i.e. 'the same mother brought them forth who also brought me forth.' μία has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 186 and N. 2, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).

242. δειδιότες: 2 pf. ptc. from stem δFi. This stem reduplicated would give δεδιδότες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the F, ε was lengthened into ει (see on A 33). — ἃ μοί ἐστιν: i.e. 'which lie upon me.'

243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτούς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. αἶθι: 'there,' i.e. ἐν Λακεδαιμόνι. Notice the melodious close of this verse.

245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. ἐὺφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.

248. Ἰδαῖος: for -ος, see Essay on Scanning, § 5, 4.

249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. ὄρσο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσο and καλέουσι, 'summon;,' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.

252. τάμηντε: subjects are Priam, and ἄριστοι Τρῶων καὶ Ἀχαιῶν.

255. νικήσαντι: for use of κε with ptc. see on v. 138.

256-258. These verses resemble closely vv. 73-75. — ἔποιτο, ναλοίμεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νέονται, which always has a fut. meaning.

259. βίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταίροις: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.

260. ὀτρυνάτω: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. κατ'έτιενεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).



262. πὰρ δέ οἱ : 'and by his side.'

263. ἔχον : 'were guiding.'

265. ἐξ ἵππων = ἐξ ὀχέων, see on v. 113, cf. B 770.

266. ἑστιχόωντο : 'they strode.'

267. ὤρνυτο δ' αὐτίκ' ἔπειτα : 'and then straightway uprose,' i.e. to bid them courteous welcome.

268. κήρυκες . . . σύναγον : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.

270. μίσγον : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — βασιλεῖσι : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.

271. μάχαιραν : 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of μάχαιρα, see Hom. Dict. cut 89.

272. οἱ : dat. of adv. limiting ἄωρτο instead of poss. gen. limiting εἶφος. G. 184, 3, N. 4. H. 767. Translate οἱ ἄωρτο, lit. 'hung for him.' ἄωρτο [ἦρτο] : 2 plupf. pass. from ἀείρω [αἶρω]. The theme is αερ-; this would give in plupf. by a regular change ἦορτο, and *metathesis quantitatis* gives us ἄωρτο. — αἰέν [ἀεί] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.

274. νεῖμαν (3 pl. 1 aor. from νέμω) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.

275. μεγάλα : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.

276. Ζεὺ πάτερ : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἡλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.

277. ἥλιος : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.

278. ποταμοί : 'rivers' of the Trojan plain. — γαῖα : the goddess 'Gaia,' 'Earth.' — οἱ τίνυσθον : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.

279. ὅτις κ' ἐπιόρκον ὁμόσση [ὅς ἂν ἐπιόρησῃ].

283. νεώμεθα : the 1 pl. of hortative subjunctive takes the place of the inv., which lacks this form. νεώμεθα is exactly parallel to ἐχέτω (v. 282).

285. Τρῶας . . . ἀποδοῦναι : see on B 413.

286. ἦν τινα ἔοικεν : repeat ἀποτινέμεν.

289. οὐκ ἐθέλωσι : 'if they shall refuse,' *si recusabunt*. οὐκ forms one idea with the verb; otherwise μὴ must have stood, not οὐκ.

291. τέλος πολέμοιο : *i.e.* victory and the destruction of Troy (*cf.* B 122). — κιχείω : for form see on A 26 : for mood, G. 239, 2, H. 921.

292. ἀπὸ . . . τάμε : 'cut off,' *i.e.* severed the upper part of the gullet from the lower. — χαλκῷ = μαχαίρῃ (v. 271).

294. θυμοῦ δευομένους : 'bereft of life,' explains ἀσπαίροντας.

295. οἶνον . . . ἔκχεν : 'but they were drawing off wine (with the πρόχοος) from the mixing bowl into the cups (δεπέεσσι) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. ὑπὲρ δρκια πημήνεια : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect ἀν βίοι instead of the opt. of wish without ἀν.

300. σφ'(ι) : for dat. of disadv. see on v. 272. — ὥς ὅδε οἶνος : for similar symbolical actions, *cf.* Livy i. 24; Exodus xxi. 6.

301. αὐτῶν καὶ τεκῶν : poss. gen. instead of dat. like σφι (v. 300). — ἄλοχοι δ' ἄλλοισι δάμειν : for more explicit statement, see B 355. ἄλλοισι is dat. of agent.

302. This verse closely resembles B 419. — ἄρα : see on B 36.

303. Δαρδανίδης : Priam was sixth in descent from Dardanos. The royal line ran thus : Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — οὐ πῶ [οὐ πως] : *nullo modo*. — τλήσομαι : 'shall I have the heart.' — ἐν ὀφθαλμοῖσι : see on v. 28.

307. Μενελάω : for dat. G. 186, N. 1, H. 772.

308. Ζεὺς μὲν [μήν], κτλ. : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase Ζεὺς τε καὶ ἀθάνατοι θεοὶ ἅλλοι.

309. θανάτοιο τέλος : periphrasis for θάνατος. — πεπρωμένον ἐστίν [πέπρωται].

310. ἐς δίφρον ἄρνας θέτο : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. βήσεντο : for form see on A 428.

315. διεμέτρουν : 'were measuring across,' *i.e.* from side to side.

316. πάλλον : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, πᾶλλε means 'was shaking,' until the lot should fly forth from the helmet.

317. ἀφείη (2 aor. opt. from ἀφ-ίημι) : opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.

318. λαοὶ δ' ἤρῃσαντο : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν*: 'has occasioned these doings (i.e. this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἀφ' ὁρώων*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἕοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (cf. vv. 78, 113).

327. *ἔκειτο*: extended by zeugma to apply to *ἦπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἦπποι* would be *ἵσταντο*.

328. *ἀμφ' ὤμοισι*: 'about their shoulders;' cuirass, sword, and shield could be said to be *ἀμφ' ὤμοισι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτῷ*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (cf. v. 18). — *οἱ παλάμηφιν [ταῖς παλάμαις]*: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὡς δ' αὐτως*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτός* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. 182, 2, H. 157.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἐγγὺς στήτην*: 'and then the two drew near.' — *κοτόντε*: subordinate to *σελούντε*, 'shaking their spears in rage at each other.'

347. *βάλεν κατ' Ἀσπίδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *δέ οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 184, 3, N. 4, H. 767.

349. *ᾤρνητο χαλκῷ* (dat. of accompaniment): 'raised himself with his



spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. *ἔπενθέμενος*: 'uttering a prayer besides' (*ἐπι*).

351. *ἄνα*: for accent, H. 170 D b. — *δ*: article used as relative, its antecedent omitted (*cf.* A 230). — *με πρότερος κάκ' ἔοργε*: 'was the first to work me harm.' *ἔοργε*: 2 perf. from *βέζω* (stem *Φεργ-*).

352. *δίων*: implies illustrious birth and beauty, but has no necessary reference to character.

353. *τις*: 'many a one.' — *ἑρρίγησι*: 3 sing. pf. subj. from *βρίγέω*; for form, G. 119, 12, d, H. 381 D 1.

354. *παράσχη*: subj. in conditional relative sentence. *δ' κεν* [*ὅς ἂν*] *παράσχη* = *ἐάν τις παράσχη*.

355. *ἀμπεπαλὼν*: redupl. 2 aor. from *ἀνα-πάλλω*.

357. *δὲ μὲν*: the lengthening of the first syllable of *διδ* is necessary to make a dactyl. Such a verse as this is called *acephalous*.

358. *ἤρηρειστο* [*ἐρήρειστο*]: lit. 'had leaned against;' here, 'had forced itself.'

359. *ἀντικρὺ παρὰ*: 'right on past. — *διάμησε* (*δι-αμῶ*): 'cut (lit. 'mowed') through.'

362. *ἀνασχόμενος*: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the *φάλος*, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — *ἀμφὶ αὐτῷ*: *i.e.* *ἀμφὶ τῷ φάλῳ*.

363. *διατρυφέν* (2 aor. pass. ptc. from *δια-θρύπτω*): agrees with *ἔγχος*. — *τριχθὰ τε καὶ τετραχθὰ*: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. *τίσασθαι*: for meaning of aor. inf. see on v. 112. Translate, with *ἦ τ'* *ἐφάμην*: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. *ἄγῃ* [*ἐάγῃ*]: 2 aor. pass. from *ἄγνυμι*. In *μοι*, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — *ἐκ*: join with *ἤλχθη*.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — *παλάμῃφιν* [*παλαμῶν*].

369. *ῆ*: see on A 219. — *ἐπαίξας λάβεν*: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (*κόρυθος*).'

370. *ἐπιστρέψας ἔλκε*: 'turned over and was dragging.'

372. *ὄχευς τέτατο τρυφαλείης*: 'was stretched as a helmet-strap' (lit. 'holder').

373. *ῆρατο*: 1 aor. from *ἄρνημαι* (see on A 159).

374. *εἰ μὴ ἄρ' ὄξυ νόησε*: 'unless at just that moment (*ἄρα*) had sharply discerned.'

375. βός: 'ox-hide.' Here the word βός, by a kind of zeugma, means 'ox' with reference to *καμένιοι*, and 'ox-hide' with reference to *ίμάντα*. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή [*κενή*]: 'empty.' — ἄμ' ἔσπετο: 'followed close after,' *i.e.* being empty, made no resistance.

380. ἔγχεῖ χαλκείῳ: *i.e.* with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. ῥεῖα μάλ': 'very easily.'

383. καλέουσ': probably fut. ptc., G. 120, 2, H. 422. — ἔε [*ῖει*].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — ἑανοῦ: connect, as gen. of part taken hold of, with *λαβοῦσα*.

386. μιν: for constr., see on B 22.

387. ναιετοώσῃ: join with *οἱ* [*αὐτῇ*], dat. of adv. with *ἡσκειν* (ipf. from *ἡσκέω*). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (*cf.* Δ 436).

388. μιν: *i.e.* γρηῖν.

391. κείνος δ' γ': 'there he is.' κείνος is translated as if it were *ἐκεῖ*. — *δινωτοῖσι* (*δινώω*, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. *ἐλθεῖν* and the presents *ἐρχεσθαι*, *καθίζειν*.

394. χοροῖο: for gen. of separation after *λήγοντα*, see on A 224.

395. τῇ: for dat. see on B 142. — θυμόν: 'wrath,' 'indignation.'

396. καὶ ῥ' ὥς: 'and so when.' — ἐνόησε: 'she observed,' the women about her (*cf.* v. 420) only saw the γρηῖς παλαιγενής (v. 386).

397. περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. *Cf.* Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398.θάμβησεν: 'amazement seized her.' — ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε: see on A 361.

400. ἦ: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [*πόλεων*]: best connected as gen. partitive with adv. πῇ. — προτέρω: here local, 'farther away,' *i.e.* farther from Sparta.

401. Φρυγίας: gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κεῖθι: 'there also,' as Paris is now your favorite at Troy. — μερόπων: see on A 250.

403. δῆ: 'forsooth.' — διον: see on v. 352.

404. ἔθλια: 'is resolved.'

405. παρίσσης: 'didst thou come hither and art standing by,' see on A 6, 197.

406. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 239, 2, H. 921, 1055, 7.

410. νεμεσσιγρόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἀκριτα: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* Z 344 follg.).

414. σχετλή (ἐχω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρω: aor. subj. from ἀπ-εχθαίρω.

416. μέσσω δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 182, 2, H. 757. — μητίσσομαι: see on v. 409.

417. δλται (2 aor. subj. midd. from δλλυμι) [δλη]: the subj. is potential (see on A 137) — οἶτον: cognate acc., G. 159, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δὲ δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τη: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδροιο: for gen. with adv. of place, see G. 182, 2, H. 757.

427. ὄσσε πάλιν κλίνασα: *oculis aversis*,

428. ἦλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρτερος: 'superior.' — βίη: dat. of respect.

432. προκάλεσσαι: 'call forth against yourself,' 'challenge.'

434. παύεσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily,' this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὑπό.

437. μύθοισι: join with προσέειπεν.

438. με . . . θυμόν: see on A 150, 362; *cf.* also v. 442.

439. σὺν Ἀθήνῃ: 'by Athena's help,' *i.e.* the credit is not his own.

440. ἡμῖν: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέομεν [ταρπῶμεν]: 2 aor. subj. pass. from τέρπω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ὦδε: antecedent to ὧς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaca (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στέργω*, *ἐραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (cf. vv. 71, 72).

448. *ἀν' δμῶν*: sc. *Τρώων*.

453. *οὐ . . . ἐκεύθανον*: the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν*: for dat. G. 184, 2, H. 773. — *ἴσον κηρὶ μελαίνῃ*: 'like black death.' Cf., with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπῖκουροι*: see on B 816.

457. *φαίνεται* (sc. *οὕσα*): 'appears to be (and is).' — *Μενελάου*: pred. gen. of possession.

459. *ἀποτινέμεν*: inf. coupled with inv. *ἐκδοτε*, without any sensible difference of signification. Cf. A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ἦνεν*: 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. Cf. *ἐπευφύμησαν*, A 22.



## BOOK FOURTH.

**Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.**

*In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.*

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — ἡγορόωντο [ἐκκλησιάζοντο]: ipf. 3 pl. from ἀγοράομαι; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. δαπέδῳ: 'on the floor,' i.e. of the houses which Ἥφαιστοςποίησεν ἰδνίησιπραπίδεσσι, A 608.

3. ἔρροχέει: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 359 D. — χρυσέοις: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. χρυσέω, v. 2). See on A 611.

4. δειδέχατ' [δεδεγμένοι ἦσαν]: lit. 'pointed,' here 'pledged one another.'

6. κερτομίαις: 'sharp-cutting;' it seems to contain the roots of both κείρω and τέμνω. — παραβλήδην: 'covertly,' 'maliciously.' The noun παραβολή (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. τοιαυτὸν: the correlative is found at τῷ δ' αὖτε (v. 10).

8. Ἀργεῖη: 'Argive,' for Argos was a chief seat of the worship of Hera. — Ἀλαλκομένης: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root ἀλκ-, lit. 'warding off,' 'protecting.'

9. εἰσορόωσαι τέπεσθον: 'took delight in beholding;' for use of ptc., G. 277, 2, H. 969 b; for form εἰσορόωσαι, G. 120, 1 b, H. 409 D 2. See also Sketch of Dialect, § 18, 1.

10. τῷ: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — φιλομειδής: i.e. φιλο(σ)μει-



*δῆς*, cf. with *μειδίδω*, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in *δάκρυον*, *lacrima*.

11. *παρ-μέμβλωκε*: 'stands by his (τῷ) side;' for apocope of *παρά*, G. 12, N. 3, H. 84 D; for form *μέμβλωκε*, see Sketch of Dialect, § 7, 3. — *αὐτοῦ*: a more common construction is *τί τινι ἀμύνειν* (see on A 67).

12. *καὶ νῦν*: one case of the habitual practice referred to in *αἰεὶ*, v. 11.

14. *ὅπως ἔσται τάδε ἔργα*: i.e. 'what the result of the combat shall be.'

15. *ἢ . . . ἢ [πότερον . . . ἢ]*: dependent double question; the subjunctive is dubitative.

17. *εἰ δ' αἶ ποῦς*: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — *τόδε*: i.e. *φιλόττητα βαλεῖν*.

18. *οἰκείοντο*: opt. of desire, as is also *ἔγοιτο* in follg. verse. Pronounce *κῆοι* as one syllable by synizesis.

20. *ἐπ-έμυξεν*: *μύζω* lit. means 'utter the syllable *μν*.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. *ἦρα*: descriptive ipf., 'was seizing her,' with increasing power.

24. *Ἥρῃ*: dat. of interest limiting *ἐχαθε* (2 aor. from *χανδάνω*) instead of gen. of possession limiting *στῆθος*.

25 = A 552.

27. *δν*: on account of orig. initial *F* in *ἰδρωσα*. — *μοι*: see on v. 24.

28. *κακά*: 'to the ruin of,' appositive of *λαόν*. Cf. Γ 50.

30 = A 517.

31. *δαίμονή*: see on A 561.

35. *ὦμὸν βεβρόθους* (from *βιβρώσκω*): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. *ἔρξον*: from the theme *ἐργ-* or *βεγ-* two presents — *ἔρδω*, *ρέζω* — are formed.

39 = A 297.

40. *μυμᾶς*: connect with *ἐθέλω*, 'desire eagerly.'

41. *τῇν*: placed after its noun, that it may stand nearer the rel. adv. *ὅθι* [ὅδ], of which it is the antecedent.

42. *διατρίβειν, ἔσσαι*: infs. used as imvs., see on A 20.

43. *δῶκα*: 'have conceded to you,' used absolutely. — *ἐκὼν ἀέκοντι γε θυμῷ*: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymōron or paradox (*ὀξύ* and *μῶρον*: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. *αἷ, κτλ.*: the relative clause precedes the antecedent, which last is found in v. 46.

45. *ναιετάουσιν*: lit. 'dwell,' i.e. are situated. *πόλεις* stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

46. *τάων*: gen. of the whole. The partitive word is *Ἰλῖος*, the name of one city. — *περί κηρί*: *περί* is adv. 'exceedingly,' and *κηρί* is local dat.

47. *ἔμμελλω*: the ending of the gen. sing. *ω*, a contraction of *ἄω*, occurs after vowels. G. 39, 3, H. 148 D 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. *τάων* [*τῶν*]: governed by *πρόσθ' ἵσταμαι* = *προῖσταμαι* = *προσάτης* *εἰμί*. — With *μεγαίρω*, *διαπέρσαι* may be supplied.

55. *οὐκ εἰώ*: translate 'refuse to permit.' For *οὐκ* in protasis, cf. *οὐκ ἐθέλωσι*, Γ 289.

57. *οὐκ ἀπέλειστον*: cf. v. 26 follg.

59. *πρεσβυτάτην*: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. *κέκλημαι*: for signif., see on Γ 138. — *σὺ . . . ἀνάσσεις*: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. *θάσσον*: 'right quickly,' an example of the absolute use of the comparative.

67. *ἄρξωσιν πρότεροι*: 'be the first to begin,' a pleonasm. — *ὑπὲρ ἔρκια*: see on Γ 299.

70. *μετά*: for meaning with acc., see on A 222.

73. *πάρος μεμνῆται*: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. *οἶον* [*ὅς*]: adv. 'as.' — *ἦκε*: gnomic aor., see on A 218, Γ 4. — *ἀστέρα*: i.e. 'meteor.'

77. *ἀπό*: join with *ἵενται* and translate: 'stream forth from it (*τοῦ*).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (*τέρας*). Cf. v. 86.

79, 80 = Γ 342, 343.

84. *ἀνθρώπων*: gen. depends upon neither *ταμῆς* nor *πολέμοιο* taken separately, but upon the compound idea of both together (see on B 145).

87. *Διοδόκῃ*: sons of Antenor have been mentioned, B 822, Γ 123.

88. *Πάριδον*: cf. B 827. — *διζομένη* [*ἡτοῦσα*].

90. *ἀμφὶ δέ μιν*: sc. *ἔστησαν*.

91. *Αἰσθήπιοι*: cf. B 825.

93. *πίθοιο*: opt. in potential use, would be joined in prose with *ἄν*. It implies a protasis of which *τλαίης κεν* is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (cf. Γ 52).

94. ἐπιπροΐμεν [ἐπιπροΐναι]: 2 aor. inf. from ἐπιπροΐημι. Distinguish ἴος, 'arrow'; ἴος, 'one'; ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans,' for dat. (loosely connected with whole sentence), G. 184, 5, H. 771. — ἀροιο: see on A 159.

97. τοῦ [οὐ]: gen. governed by παρ', which would have been written πάρα had it not suffered elision (cf. A 350). The caesura in this verse after παμπρώτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(s) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρῆς: for gen. after the prep. in composition, see G. 177, H. 751.

100. δίστευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλείας: cf. B 824.

105. ἐρύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. ὅν: construe with βεβλήκει, for τυχήσας [τυχών] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἑκαδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἤραρε: 'fitted together (the two horns).'

111. κορώνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαίῃ), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φαρέτρης: connect as gen. of separation with σόλα [ἐσόλα].

117. ἔρμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. *τόξῳ δὲ σέβηρον* (sc. *πέλασεν*): i.e. he drew the arrow back until its iron point rested on the bow.

124. *κυκλοτερές*: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (cf. A 39; see Hom. Dict., cuts 96 and 97).

125. *λίγξε*: onomatopoetic word, cf. Engl. 'ting-a-ling-ling.'

126. *μενεαίνων*: 'eagerly desiring,' applicable to *διστός* on account of the personification.

127. *λελάθοντο*: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. *ἀγελείη* (probably = *ἡ ἄγουσα τὴν λείαν*): 'bringer of spoil.'

129. *τοὶ [σοι]*: join with *ἄμυνεν*.

130. *τόσον ἀπὸ χροός ὥς ὅτε μήτηρ*, κτλ.: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' *χροός* [*χρωτός*]: gen. sing. from *χρός* (cf. *χρόα* [*χρῶτα*], v. 139).

131. *ῥῶ' (ὅτε) λέξεται [ὅταν λέξηται]*.

133. *ἦντετο*: sc. *ζωστήρι* and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma *ἦντετο* is translated twice.

134. *ἀρηρότι*: 'close-fitted.'

135. *διὰ μὲν*: see on Γ 357. — *ἐλήλατο*: lit. 'was driven,' differs little in meaning from *ἦλθε*, Γ 357.

136 = Γ 358.

137. *μίτρης*: the *μίτρη* was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the *ζῶμα* and *ζωστήρ*, which were worn over it. See Hom. Dict. cuts 51, 78.

138. *ἥ οἱ πλείστον ἔρντο* (sc. *τὸν διστόν*): 'which most of all warded off the arrow from (lit. for) him.' — *εἴσατο*: 1 aor. from *εἶμι*. Translate the half-verse: 'and it forced its way out (πρὸ) also through this.'

139. *ἀκρότατον χροά*: 'surface of the skin.'

140. *ὠτεόλης*: used only here and in v. 149 of 'arrow wound.' — *ἔρπον [ἔρρει]*.

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — *ἐλέφαντα*: refers to plates or strips of ivory.

142. *Μηονίς*: i.e. 'Lydian woman,' see on Γ 401. — *Κάαρα*: fem. form from *Κάρ*, 'a Karian.' The natural fem. form would be *Καρία*, then, by metathesis, *Καίρα*, thence *Κάειρα*.

143. *ἠρήσαντο*: gnomic aorist.

144. *ἱππῆες*: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. Cf. Γ 179 and Δ 60.

146. τοιοῖ τοι: translate as if οὕτως σοι. — μῖάνθην [ἐμῖάνθησαν or ἐμῖανθήτην].

149. καταρρέον: why not proparoxytone? G. 25, 1.

151. νεῦρον: the 'string' by which the metal point (σίδηρον) was tied to the shaft (κάλαμος). — ἐκτός: sc. ὠτειλής.

155. θάνατον: appositive of θρῦκια. Translate: 'the truce which I ratified was death to thee.' For θρῦκια τάμνειν, see on B 124.

156. προστήσας πρὸ Ἀχαιῶν: such repetitions of the preposition are very common in Greek of all periods.

157. ὥς ἔβαλον, κτλ.: explains particularly θάνατον, and ὥς is nearly equal to ἐπειδή. — κατὰ . . . πάτησαν: 'trod under foot.'

158. οὐ πως ἄλιον: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.

159 = B 341.

160. εἰ οὐκ ἐτέλεσεν: for οὐ in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' ἐτέλεσε and ἀπέτισαν are gnomic aorists.

161. τελεῖ: pres. G. 110, II, 2, N. 1, H. 423.

162. This verse is added as an explanation of σὺν μεγάλῃ. In ancient warfare, the men were slain (σφῆσι κεφαλῇσι), the women and children sold as slaves (see on A 367).

163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.

167. ἐπισείησι [ἐπισείη]: subj. used in sense of fut. indic., see on A 262. — αἰγδα: for explanation of the word, see on A 447.

168. τὰ μὲν: is easily referred to v. 161. — ἔσσεται οὐκ ἀτέλεστα: 'shall not fail of fulfilment,' litotes.

169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' — σθέν: gen. of the cause of grief.

170. πότμον: used in sense of μοῖραν, 'appointed space.' The phrase πότμον ἀναπλήρης is the fuller way of saying θάνατος, cf. A 88.

171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.

174. πύσει: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'

175. ἀτελευτήτω ἐπὶ ἔργῳ: 'with work unaccomplished.'

177. ἐπιθρόσκων: exactly equivalent in meaning to Lat. *insultans*.

178. ἐπὶ πᾶσι: 'in all things.' — χόλον τελείει: cf. A 82.

180. καὶ δὴ ἔβη: 'and now he has gone.'

181. λιπὼν ἀγαθὸν Μενέλαον explains κεινῇσι νηυσί.

182. μοι χάνοι: 'may it open for me,' i.e. open to receive me.

184. μή πω: is equal to μή πως (cf. Γ 306 and v. 234). — διδύσσω: here transitive, though in B 190 it was intransitive.

185. *πάρειθεν*: in contrast with *ὑπένεργε* means 'in front,' 'outside.'
187. For *ζῶμα* and *μέτρη*, see on v. 137.
190. *ἐπιμάσσεται* (*ἐπιμαίωμαι*): lit. 'touch,' i.e. 'probe,' 'examine.'
191. *κεν παύσῃσι* [*παύσειε ἄν*]: 'would free from pains (*ὀδυνάων*).'  
An acc. *σέ* may be supplied.
193. *ὄττι τάχιστα*: as with *ὡς τάχιστα*, sc. *δύνασαι*.
194. *φῶτ' Ἀσκληπιοῦ υἱόν*: 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).
196. *διστεύσας ἔβαλεν* [*δίστῳ ἔβαλεν*]: 'has hit with an arrow.'
200. *παπταίνων*: redupl. from the root *πα-* of *πτήσσω*, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'
- 201-203 = 90-92. For *Τρικής*, cf. B 729.
204. Notice the anapaestic (anapaest,  $\cup \cup \text{—}$ ) rhythm of this verse after the first syllable — | —  $\text{—}$   $\cup \cup \text{—}$   $\cup \cup \text{—}$   $\text{—}$   $\cup \cup \text{—}$  | —.
- 205-207 = 195-197. With *τῷ μὲν κλέος*, cf. B 160, Γ 50.
208. *θυμὸν ὀρινε*: 'stirred his heart' (to pity). Cf. Γ 395: 'stirred her heart (to indignation).'
209. *καθ' ὁμίλον, ἀνὰ στρατόν*: *κατά* denotes motion through without regard to direction; *ἀνά* indicates that the progress was from one end of the army to the other.
211. *βλήμενος*: 2 aor. ptc. (cf. v. 115) from *βάλλω* used as attributive adj. Translate (from *δοί*): 'to where the wounded yellow-haired Menelaos was.'
212. *κυκλόσ'(ε)*: 'in a circle.' The apodosis begins with *ὁ δ' ἐν μέσσοισι*: 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.
214. *πάλιν*: join with *ἐξελκομένοιο*. — *ἄγεν* [*ἔδησαν*]: 2 aor. pass. from *ἄγνυμι*, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated *ζωστήρ*.
218. *ἐπ' . . . πάσσει*: from *ἐπιπάσσω*. — *ἤπια*: 'mild,' 'soothing,' 'healing.'
219. *οἷ*: dat. limiting the verb is here used instead of gen. limiting the noun. *οἱ πατρὶ πόρε* [*τῷ πατρὶ αὐτοῦ ἔδωκεν*]. Translate the entire clause: 'which Cheiron once in kindness (*φίλα φρονέων*) bestowed upon his father.'
220. *ἀμφεπίνοντο*: 'were busied about,' cf. A 318.
221. Connect *ἐπὶ* with *ἤλυθον*: 'had come on.'
222. *αὖτις*: 'again,' for since Γ 114 the Greeks seem to have remained without their armor.
223. *οὐκ ἄν ἴδοις*: cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

228. *ἔασε*: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — *ποικίλα χαλκῷ*: 'gleaming with bronze.'

229. *πολλά*: 'earnestly,' as in A 35. — *παρισχέμεν [παρέχεν]*: *sc.* τοὺς ἵππους.

230. *πολέας διὰ κοιρανέοντα*: *διὰ* governs *πολέας* [πολλούς]. *διὰ* and *ἀνά* never suffer anastrophe. *κοιρανέοντα*: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. *ἐπεπωλείτο*: as in Γ 196.

232. *σπεύδοντας*: *sc.* *εἰς μάχην* which was expressed in v. 225.

234. *μή πο*: 'not yet.'

235. *ἐπὶ ψευδέσσιν ἔσσοι* [τοῖς ψεύσταις ἐπαγωγὸς ἔσται οἱ ἐπαρῆξει]: 'will aid liars.' *ψευδέσσι* is dat. pl. from adj. *ψευδής*, used as substantive, and *ἐπὶ* is separated from *ἐπαγωγὸς* to which it belongs.

236. *Cf.* vv. 67, 72, 271.

237. *τῶν αὐτῶν*: 'of the men themselves,' contrasted with *ἀλόχους* and *τέκνα* in follg. verse.

242. *λόμωροι*: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from *λό* 'voice,' and the root *μαρ* 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. *ἔσσητε*: for other instances of aor. with signification of pf., *cf.* A 158, 207; *cf.* also v. 246.

245. *μετὰ φρεσὶ* [ἐν φρεσὶ]. — *ἀλήκῃ*: 'power of self-defence' (*cf.* Γ 45).

248. *εἰρύατ* [εἴρυνται]: pf. pass. from *εἰρύω*, here used in its literal sense, 'have been drawn up.' See on A 239.

249. *αἱ κ' ὑπερσχήῃ*: see on A 137.

250 = B 207; *cf.* also v. 231.

251. *ἐπὶ Κρήτεσσι*: *ἐπὶ* with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — *ἀνὰ οὐλαμόν*: 'through (the length of) the dense crowd.'

253. *σὺν*: 'a (wild-) boar.'

255. *γῆθησεν ἰδὼν*: 'was glad to see' (see on A 330).

256. *μελιχλοῖσιν*: ntr. pl. used as substantive, see on A 539.

257. Construe *περὶ* as adv. and *Δαναῶν* as gen. of whole with *σέ*.

258. *ἄλλοίφ' ἐπὶ ἔργῳ*: 'on business of a different sort;' *e.g.* on a mission as envoy (*cf.* A 145).

259. *ὅτε [όπόταν]*.

260. *ἐνὶ κρητῆρι κέρωνται*: 'have mixed in a mixing bowl.' *ἐνὶ κρητῆρι* is added for vividness, though implied in *κέρωνται*, which is pres. subj. from *κέραμαι* [κεράννυμι].

262. *δαιτρόν (δαίω)*: 'a measured portion.' — *πλεῖον [πλέον]*. — *ἔσσηκε*: 'stands filled.'

263. *πίειν*: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπέστην καὶ κατένευσα*: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (cf. A 514).

269. For different expressions signifying breach of truce, cf. Γ 107, 299, Δ 67, 157.

273. *κορυσσέσθην*: 'were arming themselves,' cf. B 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ιωῆς* [*πνοῆς*]: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον*: 'and to him who is far away it appears blacker than (*ἤντε* = *ψ*) pitch as it descends (*ιδν*, lit. 'going') upon the deep.' — *ἀγει*: 'brings.'

279. *ρίγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοιαί*: 'in such wise' (cf. v. 146).

281. *δῆϊον πόλεμον*: 'hot combat.' The point of comparison is found in the density and blackness (*πυκνὰ καὶ κύνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κύνεαι*: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεπυκνῆται*: 'bristling' (cf. Lat. *horrentes*).

286. *σφῶι*: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτῶ*: '(you) yourselves,' i.e. on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους*: see on A 222.

293. *ἔτετμε*: redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στέλλοντα*: 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. *ἱππῆας*: object of (*ἔ*)*στησεν* in follg. verse.

299. *ἔρκος ἔμεν πολέμοιο*: 'to be a protection against the combat' (cf. A 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπεθάλτο*: refers to the specific directions which follow: first (v. 302) in *oratio obliqua*; then (vv. 303-305) as direct commands.

302. *ὀμῶ*: local dat.

304. *οἷος πρόσθ' ἄλλων*: i.e. as *πρόμαχος* (cf. Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (i.e. without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'



309. νόον καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.  
 313. θυμόν: 'courage.'  
 314. γούναθ': 'strength,' of which the knees were reckoned the seat.  
 315. ὁμοῖον: 'common to all.'  
 316. ἔχων: sc. γῆρας.  
 319. ὡς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 125, 3, H. 484, 4.  
 320. ἅμα πάντα: 'all things at once,' i.e. the wisdom of age and the fire of youth.  
 321. εἰ: 'as sure as.' — ὀπάξει: 'presses hard.'  
 324. αἰχμὰς αἰχμάσσουσι: 'shall brandish their spears.'  
 325. ὀπλοῦντο γυγᾶσι: 'are more able to bear arms.'  
 326 = 272.  
 227. Πτεῖω: see on B 552.  
 328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
330. παρ . . . ἀμφί . . . ἕστασαν [ἀμφιπαρέστασαν]: 'stood close beside him on both sides.'
331. σφι: dat. used instead of a gen. limiting λαός, so that in Attic we might have had ὁ λαός αὐτῶν, i.e. the host of Menestheus and Odysseus.
332. νέον συνορινόμενοι: 'just set in motion.'
334. ὀππότε: 'for the moment when.' See on A 67.
335. Τρώων: gen. of obj. aimed at after ὁρμήσειε.
336. νείκεσεν: the cause of his reproof is given in ἕστασαν vv. 331, 334. ἑστήκει v. 329, ἑσταότ' v. 328.
339. κεκασμένε: pf. ptc. from καίνομαι. — κακοῖσι δολοῖσι: 'in base wiles,' not in deeds of valor.
340. ἀφέστατε: 'do ye stand aloof.'
341. σφῶν . . . ὄντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέοικε compare in meaning ἐπεικέε, A 547.
343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
345. κρέα is subj. of ἐστὶ to be supplied, and φίλα, on which ἔθμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
346. ὅφρα ἐθέλητον: 'as long as ever you may desire.'
347. φάως: the adv. is suggested by φίλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σε.
351. μεθίμεν [μεθίεναι]: cf. v. 240 and A 241.
352. ἐγείρομαι: subj. with shortened mood-sign.
353. καὶ αἱ κέν τοι τὰ μεμύλη: 'and if this interests you.' Thus the

taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. Cf. B 259 follg.

355. *οὐ δὲ ταῦτ' ἀνεμώλια βᾶξεις*: 'these words of yours are but wind.'

357. *χωρόμενιο*: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of *γνώ* [*ἔγνω*] to be. Here, however, the verb is construed with a gen. of the obj. (G. 171, 2, H. 742), and the ptc. agrees with this gen. — *πάλιν λάβeto*: 'took back.'

359. *κελεύω*: 'urge (you) on.'

361. *ἦπια δήνεα οἶδε*: τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ: '(your heart) has friendly (*ἦπια*) thoughts to me (*sc. ἐμοί*), for your views are the same as mine.'

362. *ἄλλ' ἔτι*: not different from *ἄλλ' ἔγε* (cf. Γ 432). — *ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ'*: (freely) 'I will arrange this to your satisfaction hereafter.'

363. *τὰ δὲ πάντα θεοὶ μεταμόνια θεῖν*: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, *μεταμόνια* is for *μετανεμόνια* (*ἀνεμος*), the word is suggested by *ἀνεμώλια* in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.

366. *ἐν θ' ἵπποισι καὶ ἄρμασι*: 'in the chariot to which the horses were spanned.'

367. *πάρ δέ οἱ*: 'and close by him.'

371. *τί δ' ὀπιπύεις πολέμοιο γεφύρας*; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called *γέφυρα πολέμοιο*.

372. 'Not so fond of skulking was Tydeus.' — The word *πτωχός*, 'beggar,' lit. 'one who cringes,' is derived from root of *πτώσσω*, from which *πτωσκαζέμεν* is formed.

373. Join *πολύ* with *πρό*: 'far in front of.'

374. *πονέμενον*: cf. B 409, where *πονέω* is used of the 'toil of combat.' — *οὐ γάρ ἐγὼ τε, κτλ.*: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. *ἄτερ πολέμου*: i.e. 'without hostile preparation.'

377. *ξείνος*: 'as a friend,' adds a positive designation to the negative *ἄτερ πολέμοιο*. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastos, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. οἱ δέ : *i.e.* Tydeus and Polyneikes. — ἐκτραπέωνθ' : conative ipf. 'were seeking to make an expedition.'

380. οἱ δέ : *i.e.* the inhabitants of Mykenae.

382. οἱ δ' ἐπεί οὖν : see on B 20. — πρὸ δδὸθ' ἐγένοντο : 'were well advanced on the road.' G. 182, 2, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. βίης Ἑτεοκλείης : 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. πάντα : 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. καὶ τοῖσι : 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. ἔπεφν' : redupl. 2 aor. from stem φεν-, 'slew.' — τρώεσσι [τέρασι] : G. 56, 2, H. 183.

400. χεῖρα (also χέρηα, cf. A 80) : acc. sing. from χέρης. It has the force of a comparative, and is equivalent to χερείων [χείρων].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (cf. B 353). And so, when they were well on their way and had reached the Asopos, the Achaeans in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two — Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion.

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (cf. A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδω [ψεύδου]. — σάφα: adv. with changed accent from σαφής [ἀληθής]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Επίγονοι* ('Επίγονοι, 'after-born'), — conquered it. — μέγ' ἀμείνους: so far from being χέρεια as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἄριον: may be adj. from prop. name Ἄρης, 'martial;' or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. πειθόμενοι: 'in obedience to,' i.e. we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἔνθεο: notice the departure from Attic usage in the use of μή with aor. inv.

412. Cf. A 565. — σιωπῇ ἦσο: 'sit in silence,' 'be quiet.'

413. νεμεσῶ Ἀγαμέμνονι ὀτρύνοντι: νεμεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 279, N. 1, H. 986. Cf. B 296, Γ 156.

415. τοῦτ'ε: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

.419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of ταλασίφρονα: 'even a stout-hearted one.' — κεν εἶλεν: sc. εἰ παρεγένετο.

423. ὀρνται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἑπασσύταρον: see on Γ 383. — Ζεφύρου ὑπο: 'by reason of Zephyros' (cf. B 95).

425. χέρση: 'on the firm land.' — ἀμφι . . . κορυφούται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. *νωλεμέως*: 'unceasingly,' 'steadily.' — *κλένει, κτλ.*: 'each commander was giving orders to his own men.'

431. *σιγῇ δειδιότες σημάντορας*: 'in silence from dread of their commanders.'

433. *αὐλῇ*: 'farm-yard.'

435. *ἄζηχες μεμακύναι*: 'incessantly bleating'; in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. *ὁρώρει(ν)*: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — *ἀνὰ στρατὸν εὐρύν*: 'along the whole breadth of the host.'

437. *θρόος*: 'language'; *γῆρως*: 'dialect'; but the two words differ little in meaning (see on Γ 2). — *ἓα*: 'one,' and so 'the same' (cf. Γ 238).

438. *πολύκληροι*: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — *ἄμωτον μεμανία*: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. *οὐρανῷ*: local dative.

444. *ὁμοίων*: 'common to both' (see on v. 315).

447. *σύν ῥ' ἔβαλον βινούς*: 'brought together the shields of ox-hide.'

449. *ἐπληντο*: sync. 2 aor. midd. from stem *πλεα-*, which is contained in the pres. *πελάζω*; it describes the single act included in a general way in *συνέβαλον βινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *ἀλλύντων* with *εὐχολή*, *ἀλλυμένων* with *οἰμονγή*.

452. *χείμαρροι* (*χείμα* and *ρέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χαράσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — *κατ' ὄρεσφι* [*κατὰ τῶν ὀρέων*].

453. *ἔβριμον*: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρούων ἐκ μεγάλων* with *ρέοντες*. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. *Cf.* v. 275, Γ 11; *cf.* also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor.* — ἔκλυε: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. πῆξε ἐν: 'planted (his spear) firmly in,' 'pierced.'

461. τὸν ὄσσει: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, *cf.* vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. ἔλκε δ' ὑπ' ἐκ βελέων [ὑπεξεῖλκε]: 'and he was dragging him out from under (the shower of) missiles.' — ὄφρα συλήσσει: the inf. is more usual than the final clause (*cf.* A 133).

466. μίνυνθα δέ οἱ γένεθ' ὀρμή: 'but his effort lasted but a little while.'

468. οἱ κύψαντι: 'as he bent over;' dat. to be joined with the verb ἐξεφάνθη.

469. ξυστόν: 'the polished' spear-shaft.

470. ἔργον ἀργαλέον: 'hard struggle.'

474. ἤϊθεον: this word here occurs for the first time; it differs little in meaning from αἰζηός (*cf.* B 660, Γ 26).

477. οὐδέ . . . ἀπέδωκε: 'but he did not recompense his parents for their care.'

479. ὑπ': connect with δουρί (*cf.* Γ 436).

480. πρῶτον γάρ μιν ἰόντα: 'for him as he was charging along in the front of battle.' *Cf.* as of equivalent meaning, πρῶτον with ἐν προμάχοις, Γ 16, 31.

483. εἰαμένῃ (probably from same root as ἤμαι, *cf.* aor. εἶσα): 'settling,' 'depression,' 'hollow.' — ἡ πεφύκη [ἡ ἂν πεφύκη].

484. οἱ ἐπ' ἀκροτάτῃ πεφύασι [αὐτῇ ἀκροτάτῃ ἐπιπεφύασι]: 'grow upon its summit.' ἀκροτάτῃ agrees with οἱ, which is pron., not article.

485. αἰθωνι: 'gleaming,' because whetted and polished.

486. κάμψῃ: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — κάμψῃ ἔτυν: 'bends into a felly.' The acc. is one of effect.

488. τοῖον, κτλ.: translate so as to give strong demonstrative force to τοῖον: 'so lay there (τοῖον) Anthemides, whom Ajax was despoiling.' — Ἀνθεμίδην: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been Ἀνθεμιωνίδην.

490. καθ' ὁμίλον: *cf.* v. 209.

493. ἐτέρωσι: 'to the other side' of the Greeks.

493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.

494. τοῦ . . . ἀποκτεμένοιο: not gen. absol., but causal gen. after a verb of emotion.

497. ἀμφὶ ἑαυτῆνος: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.

498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάδοντο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.

500. παρ' ἑπιων ὀκειάων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).

502. κόρσῃν: used as synonymous with κρόταφος. Hence ἐτέριοι is appropriate with κροτάφιοι: 'through the other (farther) temple.' — ἧ δ' is separated an unusually long distance from αἰχμή.

505. χάρησαν δ' ὑπό [δ' ὑπεχώρησαν]: ὑπό does not suffer anastrophe because δ(ε) intervenes between preposition and verb. — ἔθυσαν δὲ πολὺ προτέρω: 'rushed a long distance forward.'

507. νειόσῃσι δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.

509. εἰκετε χάρις Ἀργείοις: 'withdraw from the fray before the Argives;' for dat. G. 184, 3, H. 771.

510. χρός is subject; λίθος and σίδηρος are predicates.

511. ἀνασχέσθαι: inf. of result without the conjunction ὥστε, 'so as to withstand.' G. 265, N.; yet see on A 8.

512. οὐ μὲν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.

513. πείσσει: see on A 81; *cf.* also B 237.

514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).

516. *Cf.* this verse with v. 240.

517. ἐπέδησε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'

518. χειμαδίῳ: with the expression χειμαδίῳ βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'

519. κνήμην: had βλήτο (sync. 2 aor.) been act. we should have explained κνήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.

520. Πείροος: mentioned in B 844. — Αἰνός: Ainos was a city at the mouth of the Hebros.

521. ἀναιδής: as applied to λῆας, the adj. means 'relentless,' 'cruel.'

— ἀμφοτέρω τένοντι: dual number is suitable, because every joint implies a *pair* of tendons.

523. ἐτάροισι: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.

524. θυμὸν ἀποπνείων: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.

526. χύντο: join with this ἐκ of the preceding verse. Notice the paronomasia.

527. ἀπεσσύμενον: 'as he sprang away.'

529. ἀγχίμολον δὲ οἱ ἦλθε: 'came near to him,' but the dat. is dependent upon the verb. G. 184, 3, H. 767. See also on B 408.

530. ἐσπάσατο: recognize the force of midd. voice by translating ἔγχος 'his spear.'

532. περίστησαν: see on B 410.

533. ἀκρόκομοι: see on B 11 and 542 and contrast the epithet with κάρη κομόωντες and ὑπίθεν κομόωντες.

535. πελεμίσθη: 'was driven back;' the primary idea of the word is of 'wavering motion.'

536. τετάσθην: plupf. pass. from τείνω.

539. οὐκέτι κε ὀνόσαιτο: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'

541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.

542. ἔρῳην: 'sweep,' 'reach' of the missiles (see on Γ 62).



## BOOK FIFTH.



*Εἰ<sup>1</sup> — βάλλει Κυθήρειαν Ἀργῆά τε Τύδεος νύξ.*

*In Epsilon Heaven's blood is shed, by sacred rage of Diomed.*

The first eight verses are a fitting introduction to the exploits of Diomed, who is the hero of E and of a part (vv. 119–236) of Z. The dignified reply of Diomed to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced—partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. *ἐνθ' αὖ*: 'then in turn,' for Diomed now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence *δῶκε Παλλὰς Ἀθήνη*.

2. *ἐκδηλος γένοιτο*: 'might shine forth' like a light from darkness, *cf.* for the same figure *ἐκπαιφάσσειν*, B 843.

4. *δαΐεοι*: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — *ἀκάματον*: suitable epithet of fire from its irresistible force and progress.

6. *λελουμένος*: 'after having bathed,' *i.e.* having risen above the ocean-stream. — *Ὀκεανοῖο*: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's *Hom. Gram.* § 151, H. 760).

7. *ἀπὸ κρατὸς τε καὶ ὤμων*: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. *ἄρσι*: *sc.* Ἀθήνη. — *κλονόντο*: 'were surging to and fro.'

10. *ῥήτην*: this form (for *ῥήτην*) occurs in Hom. in this place alone.

<sup>1</sup> *Ei* was the ancient name for the letter E, which was designated by the grammarians *Ἔ ψιλόν*.

11. μάχης πάσης: see on B 823.
12. οἱ [αὐτῶ, *i.e.* Διομήδει]: connect with ὀρμηθήτην, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (έναντιω).
13. ἀφ' ἵππων [ἀφ' ἄρματος]: see on Γ 265.
- 14 = Γ 15.
17. ἔβαλ' αὐτόν: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.
18. οὐχ ἄλιον: litotes.
19. μεταμάζιον: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).
20. ἀπόρουσε: 'sprang down from.'
21. περιβήναι: *cf.* ἀμφιβέβηκας, A 37.
22. οὐδέ γὰρ οὐδέ: one οὐδέ strengthens the other, see on B 703.
23. ἀλλ' ἔρυστο: instead of εἰ μὴ ἔρυστο.
24. ὥς δὴ: 'in order, no doubt, that.' — οἱ: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'
25. ἵππους: *i.e.* the chariot of Phegeus and Idaïos.
26. κατάγειν: for the shore was lower than the battle-field.
28. παρ' ὄχεσφι [παρ' ὄχεσι]: an idea of rest is naturally associated with κτάμενον, 'lying dead.'
29. ὀρίνθη: 'was stirred.'
31. Ἄρες, Ἄρες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word φίλος in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.
32. οὐκ ἂν . . . ἔασαιμεν: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.
33. ὀπποτέρουσι . . . ὀρέξῃ: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'
34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.
36. ἡϊόντι: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with ἡϊων, 'shore,' and would translate, 'swift-flowing,' connecting the word with with εἶμι.
39. Ὀδίων: *cf.* B 856.
40. πρῶτω (pred. adj. with στρεφθέντι): 'for in him as he was the first to turn.' — μεταφρένω: governed by ἐν, which here follows its case.
41. στήθεσφι [στηθῶν]: Sketch of Dialect, § 9, 1.
43. Μήνονος: adj. = Λύδιον, see on B 864.

44. **Τάρνης**: 'Tarne' is supposed to be an older name of Sardis.
46. **ἵππων ἐπιβησόμενον**: 'about to mount his chariot,' that he might take to flight.
47. *Cf.* with last hemistich Δ 460, also vv. 310, 659 *infra*.
50. **δξύεντι**: 'with piercing point,' deriv. adj. formed from the stem of **δξύς** by affixing the termination **-οεντ**, nom. **-οεις**. The regular suffix is **-εντ**, nom. **-εις**, G. 129, 15, H. 567.
52. **ἀγρία πάντα**: 'all kinds of game.' — **οὔρεσι**: local dat.
54. **ἐκηβολαί**: abstract noun formed from **ἐκηβόλος**, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — **ἐκάαστο**: plupf. from **καίνυμαι** (*cf.* B 530, Δ 339).
56. **πρόσθεν ἔθεν φεύγοντα**: 'fleeing before him.'
58. *Cf.* for the latter hemistich, Δ 504, also *infra*, v. 294.
59. **Τέκτονος Ἀρμονίδεω**: **Τέκτων**, 'Builder,' is here a proper name, and **Ἀρμονίδης** is a patronymic from **Ἄρμων**, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
60. **δς**: refers to **Φέρεκλον**. — **δαίδαλα**: 'works of skill.'
61. **ἐφίλατο**: infrequent 1 aor. midd. formed from the theme **φιλ-** and referred to **φιλέω**, *cf.* v. 117.
62. **τεκτῆνατο**: notice the play upon the root of **τέκτων**.
64. **οἱ τ' αὐτῷ [ἐαυτῷ]**: *i.e.* Pherecles. — **θεῶν ἐκ θεσφάτα**: 'decrees of (lit. proceeding from) the gods.'
66. **διὰ πρό**: 'right through,' often written as one word (*cf.* B 305).
67. **ἐπ' ὀστέον**: 'along under the bone,' *cf.* **ὑπὸ γλῶσσαν**, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
69. **ἔπεφνε**: *cf.* Δ 397.
70. **Θεανώ**: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
71. **πόσει φ**: an instance of the lengthening of a final vowel before an orig. initial **F** in follg. word, comparable to the freq. lengthening before a liquid.
72. **Φυλείδης**: *i.e.* **Μέγης** (*cf.* B 628).
74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (**ὑπό**).
75. **ψυχρόν**: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
77. **Σκαμάνδρου**: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
78. **δήμῳ**: local dat., 'among the people.'
80. **μεταδρομάδην ἔλασε**: 'smote him as he ran after him.' **ἐλαύνειν** is used of blows given in hand-to-hand conflict.
81. **ἀπὸ ἔξσε χεῖρα**: 'lopped off his arm.'

83. τὸν κατέλαβε ὄσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v 47.

84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.

85. This case of prolepsis is very similar to that in B 409.

87. ἀμ πεδίον: 'up through the plain.'

88. χεῖμαρρῳ: appositive of ποταμῷ. — γεφύρας: 'dikes,' 'causeways.'

90. ἔρκεα ἀλωάων ἐριθιλέων: 'walls of the blooming gardens.'

91. ἐλθόντα: agrees with τὸν referring to ποταμόν.

92. κατήριπε (like ἐκέδασσε, v. 88): gnomic aor. — ὑπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, *boutm labores*, Aen. II, 306.

93. ὑπὸ Τυδείδῃ: seems to equal gen. with ἐπὶ, the prose construction. Perhaps it may be regarded as an abbreviated expression for ὑπὸ χειρὶ Τυδείδου (cf. B 860).

95. Δυκῆος υἱός: Pandaros, cf. B 826, Δ 88.

97. ἐπὶ Τυδείδῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχῶν: cf. τυχήσας, Δ 106.

100. ἀντικρὺ δὲ διέσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.

101. τῷ: governed by the compound verb ἐπὶ . . . αὖσε: 'shouted (in triumph) over him' (cf. v. 119).

102. κέντορες ἵππων: cf. Δ 391.

104. ἀνσχήσεσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'

105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.

106. Join ὠκύ with βέλος. — δάμασσαν: translate by plupf.

107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπανήιον: notice the formation of the adj. by affixing the adj. ending -ιο to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανεῖν). See on A 1.

112. Connect διαμπερές as adv. with the verb ἐξέρυσσε: 'drew through and out of (the shoulder).'

115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.

116. παρόστης: 'didst stand by.'

117. φίλαι: 'show thy love,' see on v. 61.

118. Notice the change of subj. from εἰεῖν to ἐλθεῖν. Cf. for the ὅσπερον πρότερον, A 251.

122. γυῖα: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word μέλος (pl. μέλη).

124. θαρσών: ptc. is nom. because the inf. is used as inv. (see on A 21).

126. σακίσπαλος: cf. in formation with ἐγχεσπαλοι, B 131.

127. ἀχλὺν: the mist did not hide Diomedes from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with ἀχλὺν ἔλον, Vergil's *nubem eripiam*, Aen. II, 604-606.

130. ἀντικρὺ [ἐναντίον]: 'face to face.' The final υ of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [οὐτᾶν].

133. ἀπίβη: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves μεμᾶς standing alone, yet the sense is simple (cf. B 353, Z 511).

138. χραύση: 'has grazed,' i.e. slightly wounded.

139. ὄρσεν: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἔρημα φοβεῖται: 'and they, forsaken, flee.'

141. αἱ μὲν: refers again to the sheep, but is fem., though the ntr. (τά) was used in the previous verse. — ἀγχιστίναί ἐπ' ἀλλήλοισι κέχυνται: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθέης [βαθείας]: see Sketch of Dialect, § 13, 3.

146. κληῖδα: in partitive apposition with τὸν δ' ἑτερον.

147. ἐργαθε(ν) (from ἐργω, εἶργω): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and θ is added to the theme by an intermediate vowel α. G. 119, 11, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ.: 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. τηλύνεω: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι: 'in charge of his possessions.'

157. ζῶντες νοστήσαντες: 'having returned alive.'

159. λάβε: 'took captive,' quite different in meaning from ἔλε (v. 144), 'slew.'

160. εἷν ἐνὶ δόρῳ ὄντας: i.e. one as combatant, the other as chariot-cer.

161. Join ἐν . . . θαρῶν, ἐξ . . . ἄξι (ἄγνουμι).

162. πόρτιος ἢ βοός: 'of heifer or cow,' i.e. of young or old.

164. βῆσε κακῶς ἀεκόντας: 'roughly made dismount, though reluctantly'

166. ἀλαπάξοντα: 'destroying,' cf. B 367.  
 168, 169 = Δ 88, 89.  
 170. ἀντίον ἤδα: governs two accusatives, like προσήδα or προσέειπε.  
 172. κλέος: here means 'fame' won by skill with the bow.  
 173. Λυκίῃ: Pandaros came from Lykia in the Troad (cf. v. 105).  
 174. ἔφες: cf. A 51.  
 175. ὅστις δδε: 'whoever it is who prevails here' (cf. Γ 167, 192).  
 176. πολλῶν τε καὶ ἐσθλῶν: see on B 213. — γούνατ' ἔλυσεν: frequent synonym for slaughter of an opponent; see also on Δ 314.  
 178. ἱρῶν μνήσας: 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by δέ contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.  
 181. ἔσσω: see on Γ 197.  
 182. ἀσπίδι: 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — αὐλώπιδι τρυφαλείῃ: the first of these words is probably connected with αὐλός, 'tube,' and means 'perforated' to receive the horsehair plume. τρυφαλείῃ seems to be derived from τρύω 'to pierce,' and to have had a similar meaning with αὐλώπις, except that it is a substantive, while αὐλώπις is adjective. Translate the two words: 'by his plumed helmet.'  
 184. νιός: translate as predicate: 'if this man whom I mean is the son,' etc.  
 185. τάδε: cognate acc. (cf. Γ 399).  
 187. τούτου: gen. of separation, for ἔτραπεν ἄλλῃ differs little from ἀπέτραπεν.  
 189. θώρηκος γυάλιοι: cf. v. 99.  
 190. ἐφάμην: midd. used in same sense as the act. (cf. B 37).  
 191. νῦ: 'doubtless' (cf. Γ 164).  
 192. ἵπποι καὶ ἄρματα: we reverse the order and say 'chariots and horses.'  
 194. πρωτοπαγεῖς: lit. 'put together for the first time,' i.e. 'yet unused.' — νεοτευχές: 'newly made.'  
 195. πέπτανται (πετάννυμι): 'are spread out (over them).'  
 196. Cf. B 776. — ὀλύρας: from nom. sing. ὀλῦρᾱ, 'spelt,' the name of a species of grain not unlike barley.  
 198. ἔρχομένῳ: 'as I went' to the war (cf. v. 150).  
 200. Cf. B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (B 824-827). Hence his subjects are Τρῶες.  
 202. φειδόμενος, κτλ.: 'as I wished to spare my horses, lest I should see them (μοι ethical dat. G. 184, 3, N. 6, H. 700) want fodder.'  
 203. εἰλομένων: 'if the men were crowded together,' as would be the case in a siege.  
 205. ἐμῆλλον: pl. where the sing. would be regular in prose (cf. A 36).

208. ἀπαρκές : 'certainly.' — ἤγαυρα δὲ μᾶλλον : 'but I (only) roused them the more.'
209. κακῇ αἰσῇ : lit. 'with an evil fate,' i.e. 'to my own hurt' (see on A 418).
211. φέρον χάριν : compare with χαρίζομενος and with ἦρα φέρειν (cf. A 572, 578).
212. νοστήσω : fut. indic. as is shown by ἐσόφομαι.
215. ἐν πυρί : dat. of rest after a verb implying motion (cf. B 340).
216. ἀνεμώλια : in pred. apposition with pron. referring to τόξα, the subj. of ἐπηδεῖ.
218. πάρος οὐκ ἔσται ἄλλως : 'the past will not be changed,' i.e. will not be mended.
222. πείλοιο : local gen., cf. Γ 14, but see also on v. 6.
223. ἐνθα καὶ ἐνθα : 'forwards and backwards,' in the two directions indicated by διακείμεν ἡδὲ φέβεσθαι [φεύγειν].
224. τὰ καὶ νῶϊ πόλινδε σάώσεται : 'they shall also bring us safely into the city,' an additional reason for taking the horses.
225. ἐπὶ . . . ὀρέξῃ : in the sense of the simple verb ὀρέξῃ. Cf. v. 33.
228. τόνδε : Διομήδεα. — δέδοξο : pf. inv. midd. 'take upon thyself,' 'sustain the assault of.'
232. οἴσεται : 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.
233. μὴ ματήσῃ [ματήσῃ] : 'that they may not linger,' may be regarded as a final clause dependent upon ἔχε (v. 230).
235. νῶϊ : obj. of κτείνῃ. — ἐπαΐξας : used without obj. (cf. B 146, Γ 369).
240. ἐμμεμῶσ' (ε) : 'furiously.'
244. ἐπὶ σοί : 'against thee,' dat. with prep. where the simple dat. with μάχεσθαι might have been used. For accent of σοί, G. 28, N. 1, H. 263.
245. ὁ μὲν : sc. ἐστὶ.
248. νῖός : the pred. nom. follows as naturally after ἐκγεγήμεν as after εἶναι in the preceding verse.
249. μοι : ethical dat. 'I beseech you.'
252. μὴ τι φόβονδ' ἀγορεύε : 'do not counsel me at all to flight.' — σὲ πεισμέν : for midd. voice of verb in similar phrase, cf. A 289, 427. Here σὲ is subj. of πεισμέν [πείσειν].
253. ἀλυσκάδοντι μάχεσθαι : lit. 'to fight while fleeing;' μαχομένῃ ἀλυσκάδου, 'to flee while fighting,' might seem more natural.
255. καὶ αὖτως : 'even as I am.'
256. ἀντίον εἰμι : ἀντίος εἰμι would be more usual (cf. A 535, Z 54).
257. τοῦτω : 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.
261. σὺ δέ : 'then do thou,' δέ in apodosis.
262. ἐρυκακῆεν : 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — **ἐξ ἄντυγος**: the *ἄντυξ* was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. **ἐπαΐξαι**: followed by the gen. as a verb of aiming.

265. **τῆς γενεῆς**: pred. gen. after *εἰσι* understood. — **ἦς**: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (*cf.* **τῆς γενεῆς**, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. **ὑπ' ἡῶ τε ἡλιόν τε**: *i.e.* 'under the light of day' (see on A 88).

269. **θηλέας** [*θηλείας*]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and *cf.* B 767.

270. **γενέθλη**: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in *ἐγένοντο*.

271. **αὐτὸς ἔχων ἀπ'ταλλε**: 'he kept for his own use and fed.'

272. **μήστωρε φόβοιο**: *cf.* Δ 328.

273. **ἄροίμεθα**: 2 aor. opt. from *ἄρνημαι* (see on A 159).

275. **τὰ δέ**: Diomedes and Sthenelos.

276. **τόν**: Diomedes.

280 = Γ 355.

281. *Cf.* the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. **κενῶνα**: 'belly,' literally that part of the body which is destitute of (*κενός*) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. **οὐ ταρβήσας**: 'undaunted.'

289. **αἵματος ἄσαι** **Ἄρηα**: the ferocity of Ares is indicated by the strongest possible expression. The gen. *αἵματος* is one of very freq. occurrence in Homer (*cf.* B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. **ρίνα**: poetical acc. designating the goal reached; in prose a preposition would be required (*cf.* A 322). — **ἐπέρησε** (*περῶ*): *sc.* τὸ βέλος, 'the arrow forced its way through.'

292. **τοῦ δ' ἀπὸ γλώσσαν πρυμνὴν τάμε**: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. **πατέρησαν**: 'started to one side,' 'shied.'

296. **αὐθι** [*αὐτόθι*]: 'on the spot.'



297. ἀπέρουσι: *sc.* ὀχέων.
298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.
299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandaros's body).—ἀλκί: heteroclite dat.; the nom. sing. in use is ἀλκή.
300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'
301. τοῦ: *i.e.* τοῦ νεκροῦ.
303. μέγα ἔργον: 'a mighty mass.'—φέροιεν: potential optative, though without ἄν (see on A 137).
304. μιν: may stand for all genders, *cf.* A 237.—ῥέα [ῥαδίως] πάλαι: 'was swinging (preparatory to the cast) easily.'
305. Αἰνείας: see on Γ 356 for construction.
307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'
308. ὅσε δ' ἀπό: see on Δ 505.
309. ἔσθη: 'remained erect.'
310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρεῖδω.—νύξ: 'night' of unconsciousness (not, as usually, of death).
311. κεν ἀπόλοιτο: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.
- 312 = Γ 374.
313. ὑπ' Ἀγχίσῃ: 'by Anchises' (*cf.* B 714).
315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτόγμα.
316. ἔρκος βελών: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.
318. ὑπερέφερεν: 'was trying to carry forth,' conative ipf.
320. τῶν: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.
- 321-323. *Cf.* 262-264.
328. ὁμηλικίης: see on Γ 175.—οἱ φρεσὶν ἄρτια ᾔδῃ: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'
328. ὦν ἵππων: 'his own chariot.'
329. μῦθεσι: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'
331. ὁ τ': *quod*, see on A 244.—ἀναλκίς: 'without power of self-defence (ἀλκή).'
332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.
334. πολλὸν καθ' ὅμιλον: 'through the numerous host.'
336. ἄκρην χεῖρα: 'the hand at the end,' more exactly defined, v. 339.

337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' — χροός: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.

339. πρυμνὸν ὑπὲρ θένaros: 'above the base of the palm' (of the hand), i.e. near the wrist (cf. v. 458).

340. ῥέει: 'flows,' 'courses.'

341. οὐ γὰρ σίτον ἔδουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.

342. καλέονται: nearly equal to εἰσί, see on B 260.

344. μετὰ χερσίν = ἐν χερσίν.

346 = 317.

347. Cf. v. 101.

348. εἶκε πολέμον: cf. Δ 509, Γ 406.

351. καὶ εἴ χ' ἑτέρωθι πύθηαι: 'even if you hear of it from another' (lit. on the other side).

353. τήν: obj. of ἔξαγε.

354. μελαίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.

355. ἐπ' ἀριστερά (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.

356. ἡέρι ἐκέκλιτο: lit. 'rested in mist,' i.e. were shrouded in mist.' It is by Zeugma that ἔγχος and ἵπποι are connected as subjects of ἐκέκλιτο, cf. Γ 327.

357. κασιγνήτοιο: join with ἵππους.

359. κόμισαι: 'take under thy protection,' cf. A 594. — τε . . . δέ: cum . . . tum. The second clause is specially emphasized.

361. ὁ με: cognate and object accusatives after οὐτασεν.

364. ἀκχεμένη: varied metri gratia for ἀκαχημένη.

365. πὰρ δέ οἱ: see on Γ 262.

366. μάλιστα ἐλάαν: 'lashed them to drive them forward.' ἐλάαν is inf. of mixed purpose and result. G. 265 and N., H. 951.

369. παρὰ . . . βάλεν: sc. αὐτοῖς.

370. ἐν γούνασι: 'in the lap.' — Διώνη: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. Cf. the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).

371. θυγατέρα ἦν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, cf. v. 71.

373. Οὐρανίωνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.

374. ἐν-ωπῇ: 'openly,' lit. 'in (every one's) sight' (cf. ἐν ὀφθαλμοῖσι, A 587).

375. φιλομειδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. *οὔτα*: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 't is no longer a dire combat of Trojans and Achaians.'

382. *κηδομένη περ*: ptc. conforms to the natural, not the grammatical gender of *τέκνον*, cf. A 586.

384. *ἐξ ἀνδρῶν*: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, *χαλκὴν ἐν κεράμῳ*) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the *Odyssey* (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. *καί*: should not be joined to *μιν*, which in that case would have the accent as emphatic, but rather to the rest of the sentence, *ἀνήμεστον λάβεν ἄλγος*.

395. *ἐν τοῖσι*: i.e. among the other gods who suffered.

396. *ωὗτός* [*ὁ αὐτός*]: 'that very one,' i.e. Heracles. Does *ὁ αὐτός* mean 'the same,' in Homer?

397. *ἐν Πύλῳ*: *Πύλῳ* is probably equal to *πύλη* (sc. *Ἰδῆαι*), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — *βαλόν* is to be joined with *ἐν νεκέεσσι*: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. *ὀδυνήφατα*: lit. 'pain-killing.' The stem *φα-* appears in pf. *πέφαμαι* and fut. *πεφήσομαι*. In the present we find the stem *φεν-*.

402. *ἐτένεκτο*: scarcely differs from *ἐγένετο* or *ἦν*, cf. v. 78, cf. also Δ 84, B 320.

403. *σχέτιλιος, ὀβριμοεργός*: nom. in exclam. (cf. A 231). Both adjs. refer to Herakles. — *ὅς οὐκ ἔθετ' αἰσυλα ῥέχων*: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. *ἐπί*: join with *ἀνῆκε*. Were *σοί* governed directly by it, it would be accented *ἐπί* by anastrophe.

407. *μάλ' οὐ δηναίος*: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. *φραξέσθω*: 'let him take heed.'

412. Aigialeia, the daughter of Adrastus and the wife of Diomedes, was the younger sister of Diomedes's mother, Deipyle.

413. οἰκέτας [οἰκέτας]: 'house servants' (cf. Z 366). — γοόωσα ἐγείρη: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclit accussative instead of ἰχώρα.

418. Ἀθηναίη τε καὶ Ἥρη: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. ἐρέθιζον: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείσα σπείσθαι: 'while inciting to follow.' — ἐφίλησε: 'has been smitten with.'

424. Ἀχαιῶδων ἐπὶπέλων: merely a repetition of Ἀχαιῶδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπόρουσε: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἱερο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἐστυφύλιξε: 'dashed back' (cf. A 581).

440. φράξω: as in v. 411. — ἴσ(α) φρονεῖν: cf. Ἴσον φάσθαι, A 187.

441. οὐ . . . ὁμοῖον: 'a far different thing' (see on A 278).

442. χαμαὶ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυτθόν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπάτερθεν: 'apart from,' cf. B 587.

446. Περγάμῳ εἶν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τόν = Αἰνείαν. — Λητώ τε καὶ Ἄρτεμις: the mother and sister of Apollo are naturally found in his temple.

448. κῦδαινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπίδας εὐκύκλους λαισῆιά τε περρόντα: this verse is explanatory of βοείας. λαισῆια (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. περρόντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take περρόντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomedes that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.

455 = 31.

456. *οὐκ ἂν δὴ ἐρόσαιο* : for use of mood, see on Γ 52.

458. *σχεδόν* : 'in hand to hand conflict.' — *χεῖρ* [*χείρα*] : cf. A 316.

461. *Τρῳάς* ; acc. pl. fem. of adj. — *οὖλος* [*όλοός*] : cf. B 6.

462. *Ἀκίμαντι* : this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas ; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. *Ἀχαιοῖς* : dat. of agent to be joined with *κτείνεσθαι* (cf. Γ 301) ; see on A 410 for another example of *κτείνω* used in pass. sense. In prose the pass. of (*ἀπο*)*κτείνω* is regularly (*ἀπο*)*θνήσκω*.

467. *καῖται* : 'lies prostrate.'

469. *σαώσομεν* : I aor. subj.

471. *μόλα* : 'sharply.'

473. *φῆς* [*ἔφη*] : cf. B 37. In *ἐξέμεν* and *ἔχεσκες* (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).

475. *τῶν* : i.e. *γαμβρῶν κασιγνήτων τε*.

477. *ἔνειμεν* [*ἐνεσμεν*] : i.e. *ἐν τῇ πόλει ἐσμέν*.

479. *τηλοῦ* : sc. *ἐστί*, and for adv. instead of adj. in predicate, see on A 416.

481. *κάδ* : i.e. *κατέλιπον*. — *ὅς κ' ἐπιδευῆς* : sc. *ῆ* (cf. A 547).

483. *ἀνδρὶ* : 'with my man,' i.e. in single combat. — *ἀτάρ* : 'and yet.'

484. With *φέρειεν* and *ἄγοιεν* a dat. of disadvantage may be supplied : 'as the Achaeans could carry and drive away from you.' The distinction between *φέρειν* and *ἄγειν*, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. *ἔσθηκας* : 'art standing idly here.' — *οὔδ'* : 'not even.'

486. *ᾤρεσσι* : for *ᾠρεσσι* [*γυναιξί*].

487. *μὴ . . . γένησθε* : 'see to it that ye do not become' (cf. A 26, B 195. — *ἄλόντε* : the dual number is explained by the pointed reference to Hector and the *ἄλλοι λαοί* of v. 486 : 'both of you caught.'

490. *τάδε πάντα* : the things outlined in vv. 487-489 (cf. B 62).

491. *λίσσομένῳ* : the *ἐπικούροι* were held by a slender tie, so that their chiefs must be treated with great deference.

492. *ἔχμεν* : 'persist,' i.e. not to abandon the siege. — *ἐνιπῆν* : 'fault-finding.'

494. *ἄλλο* : sc. *ἔκτωρ* (see on Γ 29).

495. *δοῦρα* : sometimes we find *δοῦρε*, as the chief carried two spears (cf. Γ 18).

497. *ἀελίχθησαν* : 'were rallied.'

499. *ἱερός*: 'sacred' to Demeter.

500. *ξανθή*: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.

501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'

502. *αἱ δ' ὑπολευκαίνονται ἄχυρμαί*: the point of the comparison lies in these words, viz. the *whiteness* of the heaps of chaff and of the dust-covered warriors.

503. *δι' αὐτῶν*: 'throughout their ranks.'

504. *πολύχαλκον*: the vault of the heavens is thought of as constructed of bronze. — *ἐπέπληγον*: redupl. 2 aor. from *πλήσσω* governing *δν* (v. 503) as cognate accusative.

505. *ἐπιμισγομένων*: should probably be joined with *ἵππων* in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaeans) in battle.' — *ὑπὸ δ' ἔστρεφον*: this clause contains the reason for *ἐπιμισγομένων*.

506. *οἱ δὲ μένος χειρῶν ἰθὺς φέρον*: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'

507. *μάχῃ*: dat. after *ἀμφεκάλυψε*: 'spread night around the combat.' — *Τρώεσσι δρῆγυν*: 'aiding the Trojans,' by isolating the combat.

508. *τοῦ, κτλ.*: article used demonstratively, translate: 'of him, Apollo with the golden sword.'

512. *πίονος*: 'rich.'

514. *μεθίστατο*: 'was taking his place among' (see on A 6).

517. *οὐ γὰρ ἔα πόνος ἄλλος*: 'for other (and greater) toil did not permit it.'

518. *Ὰ* for last hemistich, Δ 440.

519. *τούς δ' . . . Δαναούς*, 'but these, namely the Danaoi.'

520. *καὶ αὐτοί. ἰ.ε.* 'without urging.'

523. *νηπιμῆης*: 'in a time of calm.' — *ἔστησεν*: is gnomic aor. as is indicated by the subj. *εὐδῆσι* in dependent temporal clause in the next verse.

\* 524. *ἀτρέμας*: join with *ἔστησεν*, 'fixes immovably.'

525. *σκιόεντα*: cf. A 157.

526. *ποιήσιν λιγυρήσι διασκιδνᾶσιν ἄντες*: 'scatter with their shrill blasts as they blow.'

527. *μένον οὐδ' ἐφέβοντο*: cf. *ἡμυροτες οὐδ' ἔτυχες*, v. 287.

528. *Ὰ* Γ 449. — *πολλά*: cf. A 35.

530. *ἀλλήλους αἰδέσθε*: lit. 'have a sense of shame before one another,' i.e. 'demean yourselves bravely in each other's sight.' — *κατὰ κρατερὰς ὑσμῖνας*: cf. B 345.

531. *πέφονται*: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αἰνέω*: the contraction of *αι* to *ει* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρυντο*: 'held back,' syncopated ipf. for *ἐρύετο*. — *εἶσατο*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *ναιαίρη* -*αιρα* is fem. termination (cf. *λοχέαιρα*, v. 53), and the adj. has superlative force. Construe with *γαστήρι*: 'in the lower part of the belly.' — *Θλασσε*: sc. as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φηρεῖ*: In the Odyssey, γ 488, the name of the place is given as plural, Pherae being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἀφνειὸς βίότῳ*: cf. Lat. *dives opum*.

545. *εὐρὸν ῥέει*: 'flows broadly,' i.e. with broad bed.

546. *ἀνδρεσσιν*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάωνε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἀρνημένω . . . τιμῇν*: cf. A 159.

554. *οἶω τώ γε*: La Roche explains as by enallage for *τό γε οἶω*, and sees in *τό γε*, which simply anticipates *τό* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφεσιν*: 'in a jungle.'

558. *ἀνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα . . . δαμείη*.

566. *ποιμὲνι λαῶν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μή τι πάθοι*: euphemism for *μὴ ἀποθάνοι*. — *ἀποσφάλλαι*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: i.e. Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τῶ δειλῶ*: 'the two slain heroes.' *δειλῶ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξ*: 'pierced,' follows as the sequence of *τυχήσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλει*.

583. *λεῖκ' ἑλέφαντι*: 'white with ivory,' i.e. the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρσην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.



587. ἀμάθοιο: distinguish ἀμαθος, 'sand of the plain,' and ψάμαθος, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. πότνια: 'august.'

593. ἔχουσα κυδοιμὸν ἀναιδέα δηϊότητος: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant κυδοιμὸν δηϊότητος. Hence κυδοιμὸν, as personified, might be written with a capital letter.

597. ἀπάλαμνος: should be translated as pred. adj. with subj. of στήη: 'stands irresolute.' — ἴων πολέος πεδίοιο: 'passing over a broad plain.'

598. ἐπ': 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. ἀνέδραμε.

601. οἶον δὲ θαυμάζομεν: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) τῷ δ' αἰεὶ πάρα εἰς γε θεῶν.

604. κείνος: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. πρὸς Τρῳᾶς τετραμμένοι: 'with faces toward the Trojans.'

606. μεναινέμεν: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an imv. precedes.

607. αὐτῶν: i.e. Ἀχαιῶν, who have been implied in φίλοι, v. 601.

609. εἰν ἐνὶ δῖφρῳ ἔόντε: see on v. 160.

610 = 561.

611 = Δ 496.

612. ἐνὶ Παισῶ: Παισός is supposed to be the same place as Ἀπαισός, B 828.

613. μοῖρα: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. ἐπικουρήσοντα μετά: 'to come as ally to join.'

618. ἐπὶ . . . ἔχευαν: 'showered upon him.'

620. ἐσπάσατο ἔγχος: 'drew forth his spear.'

621. ἄλλα: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphiós of the armor in which he fell.

623. ἀμφίβασιν κρατερήν: 'the stout defence.' Cf. the similar meaning of ἀμφιβέβηκεν in A 37.

624. ἔχχε' ἔχοντες: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.



630 = Γ 15.

634. ἐνθάδ': join with πτόσσειν, 'to be skulking here.' — ἐόντι . . . φωτί: the ptc. and pred. nom., as is usual in Greek, conform to the case of τοι expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτόσσειν.

635. ψευδόμενοι φασι: 'falsely declare,' for the reason given in the next verse.

638. ἄλλ' οἶον, κτλ.: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶον τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷς σὺν νηυσὶ, κτλ.: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυιάς: 'made her streets desolate.'

643. κακὸς θυμός: 'thy heart is cowardly.'

645. καρτερός: refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἄλκαρ ἔσσεσθαι) or ἀγαθός (cf. A 178).

646. ὑπ' ἐμοί: ὑπό is here used with dat. of the agent, (cf. Γ 301).

648. κείνος: 'that hero,' i.e. Herakles.

649. ἀφραδίῃσι: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγανοῦ Λαομέδοντος: appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ': in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί: contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι: fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δεμένα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν: 'of them (both).'

658. ἀλεγυνή: 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν: 'settling down upon his eyes.'

661. βεβλήκειν [ἐβεβλήκει(ν)].

662. πατήρ: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. *δίοι*: 'illustrious.'

665. *τό*: anticipates the inf. *ἐξερέσαι*. — *ἐπεφράσατ' οὐδ' ἐνόησε*: the coupling of two nearly synonymous expressions emphasizes an idea.

666. *ἔφρ' ἐπιβαίη*: 'that he might walk,' perh. with the support of companions.

667. *σπευδόντων*: may be taken as gen. absol., or as gen. of the whole depending on *οὐ τίς*. — *πόνον*: i.e. *labor bellicus*.

670. *τλήμονα θυμὸν ἔχων*: equivalent to the common epithet of Odysseus in the Odyssey, *πολύτλας*.

672. *προτέρω*: 'farther,' i.e. entering more deeply into the lines of the Trojans (cf. Γ 400).

673. *τῶν πλεόνων*: 'of the larger number,' in contrast to the one, Sarpedon.

680. *κορυθαίολος*: usual epithet of Hector (cf. Β 816, Γ 83).

681 = Δ 495.

682. *οἱ προσιόντι*: 'at his approach.'

686. *ἐμέλλον*: see on Β 36.

689. Cf. Α 511.

690. *παρήϊεν*: 'sprang past,' not heeding Sarpedon's prayer. — *ἔφρα ὥσαιτο*: the inf. would be more natural than the final clause which is substituted for it (cf. Δ 465 and Α 133). *ὥσαιτο* (*ὠθέω*) [*διώξειε*].

693. *φηγῷ*: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. *ὥσε θύραζε*: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.

696. *ἔλιπε ψυχή*: i.e. 'he swooned.'

698. *ζώγρει*: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζῶς* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). — *κακῶς κεκαφνύτα θυμὸν*: 'painfully panting out his life.'

700. *προτρέποντο*: 'were driven headlong.' — *ἐπὶ νηῶν*: see on *ἐπὶ ῥοάων*, Γ 5.

701. *ἀντεφέροντο*: cf. Α 589.

702. *ἐπίθοντο*: 'learned,' from Diomedes (cf. v. 604).

703. *πρῶτον* and *ὑστατόν*: pred. adjs., 'who was the first and the last whom,' etc.

704. *χάλκεος*: may be taken literally, 'clad-in-bronze' (cf. *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'

705. *ἐπὶ δέ | ἐπειτα δέ*.

706. *Αἰτώλιον*: join with *Τρῆχον*.

707. *αἰολομήτρην*: cf. follg. passages: Γ 185, Δ 137, 186, 489.

708. "Υλη: this place was mentioned Β 500, but with *ῥ*. — *μέγα μεμηλώς*: 'caring much for.'

709. *κεκλιμένος*: lit. 'leaning upon,' 'adjacent.' — *Κηφισίδι*: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* Ἐκτωρ τε Πριάμοιο πᾶσι καὶ χάλκεος Ἀρης, v. 704.

712. ὀλέκοντας: act. voice of the same verb which was used in midd.

A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπέσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the *Θεομαχία*, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποικομένη ἔντυεν: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἔξοι ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσή: pred. adj. For ἦνυς and ἔφθιτος, see Δ 486, B 46.

725. προσαρηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or *περίδρομοι* may mean 'round.'

728. The chariot body (*δίφρος*) 'is made fast' (*ἐντέταται*) to the axle by straps ornamented by plates of gold and silver. — *δοιαί ἄντυγες*: it is doubtful whether 'two' *ἄντυγες*, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether *δοιαί* means 'two-fold,' and describes an *ἄντυξ* of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (*δίφρος*) there extended (*πέλεν*).'

730. δῆσε: *sc.* Ἡβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατὴρ δ' ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (*χιτῶνα*, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσαν: see on B 447.

739. ἦν περί πάντη φόβος ἑσπεφάνωνται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργεῖη: the proper adj. is equivalent to a gen. *Γοργοῦς*, with which *πελάρον* is in apposition (see on B 54).

743. ἀμφίβαλον κυνὴν τετραφάλῃρον: 'two-crested helmet with four-fold plate.' *τετραφάλῃρος* (*φάλαρα*, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the *Hom. Dict.*

744. ἑκατὸν . . . ἄραρυϊαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στίχος ὁλοδακτυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. Cf. vv. 368, 775.

758. ὁσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (cf. B 120).

759. ἄχος: in apposition with v. 758 (cf. Γ 50, 51).

761. ἀνόντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: cf. with πεπληγῶς ἀεικέεσσι πλεγγῆσιν, B 264.

765. ἄγρει μάν [ἔγρε δῆ].

766. πελάζειν ὀδυνῆσι: cf. for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. Cf. v. 366.

770. ὅσσον: acc. of extent of space, and ἡρωειδές agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πούλυν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμάθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (cf. Γ 22).

780. οἷ: 'to the place where' (cf. Γ 145, Δ 132, 210).

781. βλῆν Διομήδεος: cf. B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299 — οὐκ ἄλαπαδόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αἰδέσασκε: 'used to shout' (as often as there was occasion).

787. αἰδώς: nom. for voc. in exclamation. — κάκ' Ἀλέγχεα: see on B 235. — εἶδος ἀγῆτοί: cf. Γ 39.

789. πυλάων Δαρδανιάων: i.e. Σκαίων πυλῶν (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships νῆες).

793. Τυδείδη ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. Ὀκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.

796. ἐταρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἰ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίξeto.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μόνος ἐών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

808. This verse is a combination of Δ 390 and Ε 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γινώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σῶων ἐφετμέων: cf. vv. 127-132.

819. οὐ μ' εἰας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἴασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἴλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνὰ and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχεδίην: 'in hand to hand encounter.' The form is acc. fem. of dj. (cf. ἀντιβίην, Α 278).

831. *τυκτὸν κακόν*: lit. 'an evil worked out to full completion,' a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. *πρῶήν*: the promise here attributed to Ares is not found in the Iliad. — *στεύτ' ἀγορεύων μαχήσεσθαι*: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. *πάλιν ἐρύσσασα*: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — *ἔμπαπτός*: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. *ἔμμεμαντα*: cf. v. 142. — *φῆγγινος*: see on v. 693.

839. *ἄγεν*: 'it bore.'

845. *Ἄϊδος κυνέην*: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Tarn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. *ἰθύς* with gen.: 'straight at,' 'straight for.'

851. *ἄρξατο*: 'aimed a stroke.'

854. Were we to read *ὅπερ* (with *Codex Venetus*) instead of *ὅπ' ἐκ*, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. *ἐπ' ἔρριψε*: 'drove it home.'

857. *μίτρην*: acc. of the thing with *ζωννύσκειτο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρη*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on Δ 137.

858. *οὔτα*: see on v. 376 (cf. Δ 525). Notice the change of subject between *οὔτα* and *διέδαψεν* [*διέκοψεν*]. Sc. with the latter verb *δῶρυ*.

860. *ἐννέαχιοι, δεκάχιοι*: shortened forms for *ἐνάκις χίλιοι, δεκάκις χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. *ξυνάγοντες ἔριδα*: cf. B 381.

862. *ὅπό*: adv., cf. Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. *τοῖος*: 'such,' i.e. 'so black'; the point of the comparison is the blackness of the two appearances.

867. Join *ὁμοῦ νεφέεσσιν* with *ἰών*: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. *ἀμβροτον αἶμα*: i.e. *ἰχθῶρ* (cf. vv. 339, 340).

873. *τετληότες εἰμὲν [τέτλαμεν]*: cf. Γ 309, where *πεπρωμένον ἐστίν* = *πέπρωται*.

875. *σοί*: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἰσυλα, v. 403. — μέμηλα: this 2 pf. does not differ in meaning from pres. μέλει.

878. δεδμήμεσθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνιεύς [ἀνίης]: as if from pres. ἀνιέω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).

885. ὑπήνεικαν [ὑπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).

887. ζῶς [ζωός].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπικεκτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνέτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπαγόμενος: lit. 'in haste,' ὁπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπεγεν: gnomic aorist.

903. περιτρέφεται κυκλώντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

## BOOK SIXTH.



**Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ὀαριστύς.**

*In Zeta, Hector prophesies; prays for his son; wills sacrifice.<sup>1</sup>*

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomedes and Glaukos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. **Τρώων καὶ Ἀχαιῶν**: join with **φύλοπις**. — **οἰώθη**: *i.e.* **χωρὶς θεῶν ἐγένετο**. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. **πεῖθω**: for gen. see on B 785. — **ἴθυσε**: **ἰθύνω** from **ἰθύς** [**εὐθύς**], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. **ἀλλήλων**: gen. of object aimed at (*cf.* Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with **ἴθυσε** in v. 2. The *cæsuræ* in the verse indicates that **Σιδώντος** is not dependent upon **βοῶν**, but is governed by **μεσσηγύς** [**μεταξύ**].

6. **φῶς ἔθηκεν** [**σῶτηρίαν ἐποίησεν**]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. **ἄριστος**: in proportion to the valor and size (**ἦν τε μέγαν τε**) of Akamas was the relief which Ajax brought to his companions (**φῶς ἔθηκεν**) by slaying him. — **τέτυκτο** [**ἐγένετο**]: plupf. 3 sg. from **τεύχω**.

9-11 = Δ 459-461.

12. **ἔπεφνε**: redupl. 2 aor. from stem **φεν**, 'kill' (see on Δ 397).

14. **ἀφνεύς βρότω**: *cf.* Vergil's *divæ orunt*, Aen. I, 14.

<sup>1</sup> Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.



15. ὁδῷ ἔπι [ἐφ' ὁδῷ]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, τῶνγε referring to πάντας) ward off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. πρόσθεν: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

19. ὑφήνιλος: see Hom. Dict. — γαίαν ἐδύτην: 'they went below the earth.'

21. βῆ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. νηϊς: 'Naiad,' derived from νάω, 'flow.' — Ἀβαρβαρή: perh. a compound of ἀ priv. and βόρβορος, 'mud.' Thus the meaning would be 'Clear-water.'

24. σκότιον δὲ ἐ γένετο μήτηρ: 'and his mother bare him in secret.'

25. ποιμαίνων: so Paris kept his father's flocks on Mt. Ida. — φιλότῃτι καὶ εὐνῇ: cf. Γ 445.

27. ὑπάλυσε: 'relaxed underneath;' the preposition is used with special reference to γυῖα, which here equals γόνατα (see on Γ 34).

32. ἐνέηρατο: 1 aor. midd. from ἐνάλρω.

34. ἐυρρείταο: the doubling of the β in this word is the indication of a lost consonant. The orig. form of the root of βέω was σρυ-.

37. βοὴν ἀγαθός: see on B 408.

38. ἀτυξομένω πεδίλω: 'fleeing bewildered over the plain.'

39. μυρικίνω: adj. formed from μυρίκη, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (βλαφθέντε) of v. 39 is the cause of the breaking (ἄξαν[ε]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (πρώτῃ βυμῇ) would set them free. Cf. Plate I in Hom. Dict. — αὐτὰ μὲν: *i.e.* the horses, in contrast with the chariot which they left behind.

41. ἣ περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. δολιχόσκιον ἔγχος: cf. Γ 346.

45. Connect γούνων with λαβάν.

46. ζῶγραι: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. δέξαι ἄποινα, A 23).

47. ἐν ἀφνιοῦ πατρός: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. τῶν κέν τοι χαρίσσωτο: 'of which things my father would gladly give to thee.'

50. *πεπίθαιτο*: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. *ἔπειθε*: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. *τάχ' ἔμελλε*: 'was just on the point.'

53. *καταξέμεν*: *κατά* suggests the direction 'down to the sea'; the form is 1 aor. with intermediate vowel *ε* instead of *α* (cf. Γ 105).

54. *ὀμοκλήσας*: implies a loud tone of reproach and reproof.

55. *ὦ πέπον, ὦ Μενέλαε*: the repetition of the interjection suggests haste and eagerness. — *δέ* [δῆ].

56. *ἀνδρῶν*: used for *ἀνδρός*, an exaggeration for the sake of effect. — *ἦ σοι, κτλ.*: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. *κοῦρον*: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — *μηδ' ὅς*: rel. used as demonstrative, 'let not even him.'

60. *ἀκήδεστοι καὶ ἄφαντοι*: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. *αἰσίμα παρειπών*: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. *ἀνετράπετ'*: 'fell back' (cf. *ὑπτιος ἔπεσεν*, Δ 108).

65. *λάξ ἐν στήθεσσι βάς*: 'planting his heel on his breast.'

67 = B 110.

68. *ἐπιβαλλόμενος*: 'throwing himself upon,' the gen. *ἐνδρῶν* depends upon the preposition in composition. G. 177, H. 751.

70. *τά*: refers to *ἐνδρῶν*.

71. *συλήσετε*: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — *νεκρούς τεθνεώτας*: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. *ὑπ' Ἀχαιῶν εἰσανέβησαν*: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. *ἀναλκείησι*: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. *Τρώων καὶ Δυκίων*: connect with *ἑμμι* [ὁμῖν].

79. *ἰθύν*: orig. meaning 'motion,' 'direction'; hence 'undertaking.'

80. *στήτε αὐτοῦ*: 'take your stand here.' — *ἐρυκάκετε*: 2 aor. impv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. *ἐποιοχόμενοι*: cf. A 31. — *πρὶν αὐτε . . . πεσέων*: 'before they

630 = Γ 15.

634. ἐνθάδ' : join with πτόσσειν, 'to be skulking here.' — ἐόντι . . . φωί : the ptc. and pred. nom., as is usual in Greek, conform to the case of τοι expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτόσσειν.

635. ψευδόμενοι φασι : 'falsely declare,' for the reason given in the next verse.

638. ἀλλ' οἶον, κτλ. : 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶον τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλείην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷς σὺν νηυσὶ, κτλ. : 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυιάς : 'made her streets desolate.'

643. κακὸς θυμός : 'thy heart is cowardly.'

645. καρτερός : refers especially to strength. A man may be καρτερός without being ἀλκιμός (ἄλκαρ ἐσσεσθαι) or ἀγαθός (cf. A 178).

646. ὑπ' ἐμοί : ὑπό is here used with dat. of the agent, (cf. Γ 301).

648. κείνος : 'that hero,' i.e. Herakles.

649. ἀφραδίῃσι : Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. cf. A 205. — ἀγανοῦ Λαομέδοντος : appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ' : in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί : contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι : fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δέμντα agrees with σέ, supplied as subj. of δώσειν.

654. δώσειν : joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν : 'of them (both).'

658. ἀλεγανή : 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν : 'settling down upon his eyes.'

661. βεβλήκειν [ἐβεβλήκει(ν)].

662. πατήρ : Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι : suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. *δίοι*: 'illustrious.'

665. *τό*: anticipates the inf. *ἐξερεύσαι*. — *ἐπεφράσατ' οὐδ' ἐνόησε*: the coupling of two nearly synonymous expressions emphasizes an idea.

666. *δφρ' ἐπιβαλή*: 'that he might walk,' perh. with the support of companions.

667. *σπενδόντων*: may be taken as gen. absol., or as gen. of the whole depending on *οὐ τις*. — *πόνον*: *i.e.* *labor bellicus*.

670. *τλήμονα θυμὸν ἔχων*: equivalent to the common epithet of Odysseus in the *Odyssey*, *πολύτλας*.

672. *προτέρω*: 'farther,' *i.e.* entering more deeply into the lines of the Trojans (*cf.* Γ 400).

673. *τῶν πλεόνων*: 'of the larger number,' in contrast to the one, Sarpedon.

680. *κορυθαίολος*: usual epithet of Hector (*cf.* Β 816, Γ 83).

681 = Δ 495.

682. *οἱ προσιώντι*: 'at his approach.'

686. *ἐμελλον*: see on Β 36.

689. *Cf.* Α 511.

690. *παρήϊξεν*: 'sprang past,' not heeding Sarpedon's prayer. — *δφρα ὤσαιτο*: the inf. would be more natural than the final clause which is substituted for it (*cf.* Δ 465 and Α 133). *ὤσαιτο* (*ὠθέω*) [*διώξειε*].

693. *φηγῶ*: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. *ὤρε θύραζε*: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.

696. *ἔλιπε ψυχῇ*: *i.e.* 'he swooned.'

698. *ζώγρει*: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζῶς* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). — *κακῶς κεκαφῆότα θυμὸν*: 'painfully panting out his life.'

700. *προτρέποντο*: 'were driven headlong.' — *ἐπὶ νηῶν*: see on *ἐπὶ ῥόδων*, Γ 5.

701. *ἀντεφέροντο*: *cf.* Α 589.

702. *ἐπύθοντο*: 'learned,' from Diomedes (*cf.* v. 604).

703. *πρῶτον* and *ὔστατον*: pred. adjs., 'who was the first and the last whom,' etc.

704. *χάλκεος*: may be taken literally, 'clad-in-bronze' (*cf.* *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'

705. *ἐπὶ δέ* [*ἐπειτα δέ*].

706. *Αἰτώλιον*: join with *Τρῆχον*.

707. *αἰοχομίτην*: *cf.* follg. passages: Γ 185, Δ 137, 186, 489.

708. *Ἵλλη*: this place was mentioned Β 500, but with *ῥ*. — *μέγα μεμηλώς*: 'caring much for.'

709. *κεκλιμένος*: lit. 'leaning upon,' 'adjacent.' — *Κηφισίδι*: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* Ἐκτωρ τε Πριάμοιο πᾶσι καὶ χάλκεος Ἄρης, v. 704.

712. ὀλέκοντας: act. voice of the same verb which was used in midd.

A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπύσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the Θεομαχία, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποικομένη ἔντυεν: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἔξω ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσέη: pred. adj. For ἦνυς and ἔφθιτος, see Δ 486, B 46.

725. προσαρηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or περιδρομοί may mean 'round.'

728. The chariot body (δίφρος) 'is made fast' (ἐντέταται) to the axle by straps ornamented by plates of gold and silver. — δισαὶ ἄντυγες: it is doubtful whether 'two' ἄντυγες, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether δισαὶ means 'two-fold,' and describes an ἄντυξ of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (δίφρος) there extended (πέλεν).'

730. δῆσε: *sc.* Ἡβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δὲ ζυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατὴρ ἐπ' οὐδαι: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (χιτῶνα, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσαν: see on B 447.

739. ἣν περί πάντη φόβος ἑστειράνεται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργεῖη: the proper adj. is equivalent to a gen. Γοργοῦς, with which πελώρου is in apposition (see on B 54).

743. ἀμφίφαλον κυνέην τετραφάληρον: 'two-crested helmet with four-fold plate.' τετραφάληρος (φάλαρα, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the *Hom. Dict.*

744. ἑκατὸν . . . ἀραρυίαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στιχος δλοδακυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὸ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτίσσεται [κοτήσεται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. Cf. vv. 368, 775.

758. ὁσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (cf. B 120).

759. ἄχος: in apposition with v. 758 (cf. Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: cf. with πεπληγῶς ἀεικέσσι πληγῆσιν, B 264.

765. ἄγρει μάν [ἔγρε δῆ].

766. παλάειν ὀδυνῆσι: cf. for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. Cf. v. 366.

770. ὅσσον: acc. of extent of space, and ἡρωειδῆς agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πούλυν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθυσθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (cf. Γ 22).

780. ὅθι: 'to the place where' (cf. Γ 145, Δ 132, 210).

781. βλῆν Διομήδεος: cf. B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299 — οὐκ ἄλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αἰδέσασκε: 'used to shout' (as often as there was occasion).

787. αἰδέες: nom. for voc. in exclamation. — κάκ' Ἀλέγχεα: see on B 235. — εἶδος ἀγῆτοί: cf. Γ 39.

789. πυλάων Δαρδανιάων: i.e. Σκαίων πυλῶν (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships νῆες).

793. Τυδείδῃ ἐπόρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. Ὀϊκος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βῆλα: see on v. 361 for double acc.

796. ἐταρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἱ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μόνος ἑών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

808. This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γιγνώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σῶν ἐφετμέων: cf. vv. 127-132.

819. οὐ μ' εἶλε: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἶλασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from εἶλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνὰ and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γι: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχεδὲν: 'in hand to hand encounter.' The form is acc. fem. of 'adj. (cf. ἀντιβλήν, A 278).



831. *τυκτὸν κακόν*: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. *πρῶην*: the promise here attributed to Ares is not found in the Iliad. — *σπεύτ' ἀγορεύων μαχήσασθαι*: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. *πάλιν ἐρύσσασα*: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — *ἔμπαπῆς*: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. *ἔμμεανῖα*: cf. v. 142. — *φῆγινος*: see on v. 693.

839. *ἄγεν*: 'it bore.'

845. *Δίδος κυνέην*: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Turn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. *ἰθύς* with gen.: 'straight at,' 'straight for.'

851. *ῥέξατο*: 'aimed a stroke.'

854. Were we to read *ὕπέρ* (with *Codex Venetus*) instead of *ὅπ' ἐκ*, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. *ἐπ-έρισε*: 'drove it home.'

857. *μίτρην*: acc. of the thing with *ζωννύσκειτο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρη*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on Δ 137.

858. *οὔτα*: see on v. 376 (cf. Δ 525). Notice the change of subject between *οὔτα* and *διέδαψεν* [*διέκοψεν*]. Sc. with the latter verb *δῶρυ*.

860. *ἐννέαχιλοι, δεκάχιλοι*: shortened forms for *ἐνάκεις χίλιοι, δεκάκεις χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. *ξυνάγοντες ἔριδα*: cf. B 381.

862. *ὑπὸ*: adv., cf. Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. *τοῖος*: 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join *ὁμοῦ νεφέεσσιν* with *ἰών*: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. *ἀμβροτον αἶμα*: i.e. *ἰχώρ* (cf. vv. 339, 340).

873. *τετληότες εἰμὲν* [*τέτλαμεν*]: cf. Γ 309, where *πεπρωμένοι ἐστίν* = *πέπρωται*.

875. *σοί*: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.



876. ἀήσυλα: seems to be the same word as αἶσυλα, v. 403. — μέμηται: this 2 pf. does not differ in meaning from pres. μέλει.

878. δεδμημέθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλει: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνιείς [ἀνίης]: as if from pres. ἀνίτω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).

885. ὑπήνικαν [ὑπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).

887. ζῶς [ζωός].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπικεκτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γένος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνέρτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπαιγόμενος: lit. 'in haste,' ὀπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.

903. περιτρέφεται κυκλώντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

## BOOK SIXTH.



*Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ὀαριστύς.*

*In Zeta, Hector prophesies ; prays for his son ; wills sacrifice.<sup>1</sup>*

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomedes and Glaukos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. *Τρώων καὶ Ἀχαιῶν*: join with *φύλοπις*. — *οἰώθη*: *i.e.* *χαρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. *πεδίοιο*: for gen. see on B 785. — *ἴθυσσε*: *ἰθύνω* from *ἰθύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. *ἀλλήλων*: gen. of object aimed at (*cf.* Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with *ἴθυσσε* in v. 2. The cæsure in the verse indicates that *Σιδάμεντος* is not dependent upon *βοάων*, but is governed by *μεσσηγύς* [*μεταξύ*].

6. *φῶς ἔθηκεν* [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. *ἄριστος*: in proportion to the valor and size (*ἦν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φῶς ἔθηκεν*) by slaying him. — *τέτυκτο* [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

8-11 = Δ 459-461.

12. *ἔπεφνε*: redupl. 2 aor. from stem *φεν*, 'kill' (see on Δ 397).

14. *ἀφνεὺς βρότοιο*: *cf.* Vergil's *dives orum*, Aen. I, 14.

<sup>1</sup> Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

15. ὁδῷ ἐπι [ἐφ' ὁδῷ]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, τῶν γε referring to πάντας) warded off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. πρόσθεν: may refer to time or to place: 'having first (prior to Axylos) faced Diomede;' or 'having faced Diomede in front of him (Axylos),' *i.e.* for Axylos's protection.

19. ὑφηνίοχος: see Hom. Dict. — γαίαν ἐδύτην: 'they went below the earth.'

21. βῆ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. νηΐς: 'Naiad,' derived from νᾶα, 'flow.' — Ἀβαρβαρή: perh. a compound of ἀ priv. and βόρβορος, 'mud.' Thus the meaning would be 'Clear-water.'

24. σκότιον δέ ἐ γαίνατο μήτηρ: 'and his mother bare him in secret.'

25. ποιμαίνων: so Paris kept his father's flocks on Mt. Ida. — φιλότῳτι καὶ εὐνῇ: cf. Γ 445.

27. ὑπὸνυσε: 'relaxed underneath;' the preposition is used with special reference to γυῖα, which here equals γόνατα (see on Γ 34).

32. ἐνήρατο: 1 aor. midd. from ἐναίρω.

34. ἐυρείταιο: the doubling of the β in this word is the indication of a lost consonant. The orig. form of the root of ῥέω was σρν-.

37. βοὴν ἀγαθός: see on B 408.

38. ἀτυζομένω πεδίω: 'fleeing bewildered over the plain.'

39. μυρικίνω: adj. formed from μυρίκη, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (βλαφθέντε) of v. 39 is the cause of the breaking (ἄξαν[ε]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (πρώτῳ ρυμφῷ) would set them free. Cf. Plate I in Hom. Dict. — αὐτὰ μὲν: *i.e.* the horses, in contrast with the chariot which they left behind.

41. ἧ περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. δολιχόσκιον ἔγχος: cf. Γ 346.

45. Connect γούνων with λαβών.

46. ἑώρα: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. δέξαι ἔποινα, A 23).

47. ἐν ὀφνειοῦ πατρός: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. τῶν κέν τοι χαρίσαιο: 'of which things my father would gladly give to thee.'

50. πεπύθοιτο: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (cf. A 257).

51. ἔπειθε: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. τάχ' ἔμελλε: 'was just on the point.'

53. καταξέμεν: *κατά* suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel *ε* instead of *α* (cf. Γ 105).

54. ὀμοκλήσας: implies a loud tone of reproach and reproof.

55. ὦ πέπον, ὦ Μενέλαε: the repetition of the interjection suggests haste and eagerness. — *δέ* [δῆ].

56. ἀνδρῶν: used for *ἀνδρός*, an exaggeration for the sake of effect. — *ἦ σοι, κτλ.*: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. κοῦρον: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — *μηδ' ὅς*: rel. used as demonstrative, 'let not even him.'

60. ἀκήδεστοι καὶ ἄφαντοι: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. αἰσιμα παραινών: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. ἀνετράπετ': 'fell back' (cf. ὕπτιος ἔπεσεν, Δ 108).

65. λὰς ἐν στήθεσσι βάς: 'planting his heel on his breast.'

67 = B 110.

68. ἐπιβαλλόμενος: 'throwing himself upon,' the gen. *ἐνάρων* depends upon the preposition in composition. G. 177, H. 751.

70. τά: refers to *ἐνάρων*.

71. συλήσετε: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — νεκροὺς τεθνεώτας: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. ὕπ' Ἀχαιῶν εἰσανέβησαν: 'would have been driven (forced to go up) into Ilium by the Achaeans.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. ἀνακείησι: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. Τρώων καὶ Δυκίων: connect with *ἔμμι* [ἐμῶν].

79. ἰθύν: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. στήτε αὐτοῦ: 'take your stand here.' — *ἐρυκάκετε*: 2 aor. impv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. ἐπιχόμενοι: cf. A 31. — *πρὶν αὐτε . . . πεσέειν*: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.'—**χάρμα**: 'exultant joy' (*cf.* Γ 51).

84. **ἡμῶς μὲν**: 'we,' *i.e.* Helenos and the other Trojan chiefs, except Aeneas and Hector. **μὲν** is correlative with **ἀνδρ** in v. 86.

86. **πόλινδε μετέρχω**: for **μετέρχομαι** used in somewhat different sense with acc. of direct obj., *cf.* Ε 429. — **ἡ δ', κτλ.**: the predicate is the infin. **θεῖναι** in v. 92, which equals **θέτω**, and therefore, like any finite verb, requires its subject in the nominative case (see on Α 21). Translate: 'let her collect into the temple the old women and lay,' etc. — **γεραιάς** [**γραιῦς**, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. **γεραιός** [**γέρων**], Α 35.

88. **νηόν** [**νέων**]: acc. of limit of motion (*cf.* Α 322, Γ 262). — **πόλαι ἄκρη**: *i.e.* ἀκροπόλει.

92. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called **ξάνα**. Statues of Athena usually represented the goddess in standing posture.

94. **ἦνυσ** [**ήνυσ**]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.' — **ἡκέστας**: compounded of ἀ privative and **κεντέω**, lit. 'that have not felt the goad,' *i.e.* 'unbroken.'

96. **αἶ' κεν ἀπόσχη**: states more definitely what is meant by **αἶ' κ' ἐλέσση** in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on Α 67).

97. **μήστῳρα φόβοιο**: *cf.* Δ 328.

98. **κάρτιστον Ἀχαιῶν**: *cf.* Ε 103, where Diomedes is called **ἄριστος Ἀχαιῶν**, sharing this title with Achilles, Α 244.

99. Translate: 'not even Achilles did we formerly (*i.e.* before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **ὃν . . . ἐξέμεναι**: 'who, however, they say is the child of a goddess;' the gen. **θεᾶς** depends upon the prep. in composition.

101. **ισοφαρίζειν**: differs little from *v. l.* **ἀντιφερίζειν** = **ἀντιφέρεσθαι** (see on Α 589).

103-106 = Ε 494-497.

108. **φὰν δέ**: 'for they thought' (*cf.* Γ 28).

110. *cf.* v. 66.

113. **ἔφρ' ἂν βείω** [**ἔως ἂν βῶ**]: 'until I go,' H. 444 D. — **γέρονσι βουλευτήσι**: *i.e.* **δημογέρονσι**, *cf.* Γ 149.

115. **ἐκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (*Odyssey*, γ 8).

117. **ἀμφὶ δέ**: 'and on both sides,' *i.e.* 'above and below.' — **σφυρὰ καὶ αὐχένα**: definitive appositives of **μιν**, the object of **τύπτε**. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα*. The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomede. A reason for introducing it may have been to give Diomede, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomede's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (*cf.* Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomede is already known to Glaukos (*cf.* v. 145).

126. *ὃ τ' [ὅτι τε]*: see on A 244. The clause *ὃ τ' . . . ἔμεινας* explains *θάρσει*.

127. *δυστήνων παῖδες*: '(only) sons of wretched fathers,' *i.e.* of those doomed to lose their children. — *ἀντιώσσι* [*ἀντιῶσι*]: see on A 31.

130. *οὐδὲ γὰρ οὐδέ*: 'for by no means,' negation strengthened by doubling the negative. — *Λυκόοργος* [*Λυκοῦργος*]: a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. *δὴν ἦν*: adv. in predicate where an adj. (*δηναῖος*) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. *μαιομένοιο*: 'madly-raving.' — *τιθήνας*: lit. 'nurses,' *i.e.* the frenzied women (often called 'maenads,' *μαῖνομαι*) who celebrated the orgies of Dionysos.

133. *Νυστήιον*: 'Nysa' is said to have been a mountain in Thrace.

134. *θύσθλα*: this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the 'Thyrsi' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — *ἀνδροφόνοιο*: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. *τῷ*: 'with him,' *i.e.* 'against him,' refers to Lykourgos.

141. *οὐδ' ἄν . . . ἐθέλοιμι*: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. *ὀλίθρου πείρατα*: see Hom. Dict. under *πείραρ*.

146. *τοῖη δὲ καὶ ἀνδρῶν*: 'such on the other hand also is that of men.'

147. *τὰ μὲν* has for its correlative *ἄλλα δέ* instead of a *τὰ δέ*. — *χέαι*: 'strews.'



148. δ' ἐπιγίγνεται: parataxis instead of δτε ἐπιγίγνεται.

149. In this verse we have an exact parallel to the construction in v. 147: the whole, γενεή, is in the same case as its two parts, ἡ μὲν and ἡ δέ.

150. δαήμεναι: translate inf. as inv.: 'learn even this,' trifling as the matter is.

151. πολλοὶ δὲ . . . ἴσασιν: may be considered as an instance of parataxis.

152. Ἔστι πόλις Ἐφύρη: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's Aen. I, 5, Dante's Inferno, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase μυχῶ Ἄργεος means 'in a recess of the Peloponnesus,' for which large division of Greece Ἄργος is often used. See Hom. Dict. under Ἄργος.

153. Σίσυφος: proper name formed by reduplication from the adj. σοφός.

155. Βελλεροφόντην: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.

156. ἡνορέην ἑρατεινὴν: 'lovely manhood.'

157. The second foot of this verse is a spondee, the last syllable of αὐτὰρ being long on account of the σ and F properly belonging to αὐ.

159. Connect Ἄργεϊων, as the punctuation indicates, with δῆμον.

160. τῷ: best joined with ἐπεμήνατο (μαίνομαι), 'was madly in love with him.'

162. πειθ(ε): ipf. of unsuccessful attempt, 'was trying in vain to persuade.'

163. ψενσαμένη: 'having devised a falsehood.'

164. τεθναίης ἢ κάκτανε: 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form κάκτανε is reached are: κατὰκτανε, (κατκτανε), (κακκτανε), κάκτανε.

165. μ' [μοι]: see on A 170.

167. σεβάσασατο γὰρ τό γε θυμῷ: i.e. 'his conscience forbade that;' for Bellerophon was ξένος, and to kill him would have been the act of an ἀσεβής. σέβας describes the reverential regard for what is proper in the sight of gods and men.

168. σήματα λυγρά: the art of writing was certainly little practised in the Homeric age, hence σήματα is to be translated 'signs' or 'characters,' not 'letters.' — γράψας θυμοφθόρα πολλά: 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.

170. πενθερῷ: i.e. Iobates, the father of Anteia.

171. ἀμύμονι πομπῇ: ἀμύμονι, usually an epithet of persons, is used

here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'

172. *Ξάνθον ῥέοντα*: differs little from *Ξάνθοιο ῥόδων*, v. 4.

174. *ἱέρονσεν*: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' — *ἐννήμαρ*, *ἐννέα*: nine is a favorite Homeric round number (cf. A 53). A fresh bullock was offered, and eaten, each day.

175. Cf. A 493.

176. *ἑρέεινε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σῆμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.

177. *οἱ*: 'for him,' i.e. for Iobates. — *φέροιο*: (midd.) 'bore with him.'

180. *πεφνέμεν* [*πεφνεῖν*]: redupl. 2 aor. infin. from stem *φεν*, 'slay.' — As the adj. *θεῖον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).

181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera*.

182. *δαινόν*: join with *μένος*.

183. *θεῶν περάσσει πιθήσας*: cf. Δ 398.

184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.

185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'

186. *Ἀμάζονας*: cf. Γ 189.

187. *ὕφαινε*: the subject changes from Bellerophon to Iobates (cf. Γ 212).

189. *ἔσσε λόχον*: 'he set an ambush.' For the estimate in which service in an ambushade was held, cf. A 227.

191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.

193. *ἡμῖσι τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).

194. *καὶ μὲν [μὴν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμω*, of which it contains the root *τεμ*, *ταμ*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.

195. *φυταλιῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.

196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.

199. *Σαρπηδόνα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.

200. *ἀλλ' ὅτε δὴ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' i.e. Bellerophon as well as Lykourgos, v. 140.



201. κᾶπ: apocope and assimilation. — Ἄλθιον: there is a play, no doubt, upon the resemblance between this word and ἀλᾶτο, from which Aristarchus considered that it was derived; others connect with ἄ priv. and λήιον, 'harvest,' and translate: 'barren waste.' Vv. 200, 202–205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis macrens errabit Aleis, Ipse suum cor edens, hominum vestigia vilans.*"

203. Ἄρης ἄτος πολέμοιο κατέκτανε: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. χρυσήνιος: if connected with ἡνία, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. μάλα πολλὰ: 'very earnestly' (cf. Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι.*

213. κατέπηξεν: 'planted,' thrusting the butt, or *σαυρωτήρ*, into the ground (cf. Γ 135).

215. ἦ βὰ νυ: 'now then in very truth.' — παλαιός: 'of old time.' The passage vv. 215–236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. ξείνιο' ἐρύξας: 'entertained and kept;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. ζωστήρα: see on Δ 132 follg.

220. δέπας ἀμφικύπελλον: see on Α 585.

221. μιν [αὐτό]: used in ntr. gender, which happens but rarely (see on Α 237). — ὡν: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection. — κάλλιπε [κατέλιπε]: 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. φίλος: see on Α 20.

225. τῶν: i.e. *Λυκίων*, which is readily suggested by *Λυκίη*.

226. καὶ δ' ὁμίλου: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. ἐπικούροι: see on Β 130.

228. κτείνειν: depends on πολλοὶ ἐμοί (εἰσιν).

230. καὶ οὗδε: 'these also,' i.e. the hosts of Trojans and Achaeans who are thought of as having paused to witness the meeting and parley of Diomedes and Glaukos.

233. χεῖρας ἀλλήλων λαβέτην: more usual would be *χειρῶν ἀλλήλους λαβέτην*. Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

236. *χρύσεια χαλκείων*: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomedes and Glaucos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. *εἰρόμεναι*: *εἶρομαι* [*ἔρομαι*] is used here rather in the sense of *ζητέω*, 'seek for,' than in that of *ἑρωτάω*, 'question.' — *ἔτας*: from nom. sing. *ἔτης*.

240. *πόσιās*: final syllable long before caesura (cf. A 76, E 485).

243. *ξεστῆς αἰθούσῃσι*: lit. 'with polished porches,' i.e. 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. Cf. Aen. II, 503, *quinquaginta illi thalami*.

247. *κουράων*: join with *θάλαμοι* in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (cf. vv. 313, 317).

251. *ἔνθα* takes up the connection from v. 243. — *ἡπιόδωρος*: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — *ἐναντίῃ ἦλθε*: *obviā iuit*.

252. Laodike was previously mentioned, Γ 124.

253. Cf. A 513 and 361.

254. *λιπών*: the emphasis is on the ptc.

255. *δυσώνυμοι*: lit. 'not to be named,' 'accursed' (cf. Lat. *infamis*).

256. *οὐδ' ἀνήκεν*: parataxis, where, in later Greek, we might have had a clause denoting result. — *ἔνθαδε*: join with *ἐλθόντα*.

257. *ἔξ ἄκρης πόλιος*: connect with *ἀνασχεῖν*. The temple of Athena was in the Acropolis.

258. *ἐνέικω* [*ἐνέγκω*]: translate by fut. pf. indic.

260. *ὀνήσεται*: translate independently of *ὥς* as a new statement.

261. *μέγα ἄξει*: translate *μέγα* as adv. or as pred. adj.: 'increases mightily,' 'renders great' (cf. B 414).

262. *ὥς . . . κέκμηκας*: suggested by *κεκμηῶτι*. The connection may be thus given: wine inspirits a wearied man, 'as thou art weary.'

264. *δαίρε*: lit. 'raise,' i.e. 'offer to drink.'

265. *ἀπογυνώσῃς*: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. *ἀγγελίης*: see on Δ 128.

270. *θυέσσι* [*θυοίσαις*]: 'with burnt-offerings.' The form implies a nom. sing. *θύος*.

272. *τοὶ αὐτῇ* [*σauer*].

271-278 = 90-97.

280. *μετελεύσομαι*: *μετά* in composition has here the same meaning as *μετά* used alone with acc. (see on A 222).

281. *ἐλπόντος*: sc. *ἐμοῦ*, and translate 'hear my voice.' *ὥς* (accent because of following enclitic) is here a particle of wishing [*εἴθε*]. *κε* is not elsewhere found with opt. of desire (cf. Δ 182). — *αὐθι* [*αὐτόθι*]: i.e. 'on this very spot and at this very moment.'

283. *τοῖό τε παισίν*: cf. Δ 28.

284. *κείνόν γε*: 'him at least,' i.e. 'him, though no one else.' — *Ἄιδος εἶσω*: see on Γ 322, where *δόμον*, which is governed by *εἶσω*, is expressed.

285. *φαίην κε*: 'I should say' (cf. B 37). It can hardly be decided whether *φρένα* is to be taken as the subject of *ἐκλελαθέσθαι*, or as acc. of specification.

286. *ποτὶ μέγαρ(α)*: i.e. 'into the apartments within,' for hitherto she has been in the court.

290. *Σιδονίων*: Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. *ἀνήγαγεν*: the same word is employed as in Γ 48.

294. *ποικίλασι*: *ποικίλματα* refers to patterns worked in colors like the scene in Γ 126.

295. *νέαιος*: probably an old superlative of *νέος*. Cf., in meaning, Lat. *novissimus* in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. *Θεανώ*: previously mentioned, E 70.

303. Cf. v. 92.

304. *εὐχομένη*: the ptc. as joined with *ἤρᾱτο* may be translated 'prayed with a vow' (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. *ἀνένευεν*: see on A 514.

313. *δώματα*: used in different meaning from *δῶμα*, v. 316. The former designates the entire palace; the latter the men's apartment, or *μέγαρον*.

314. *σὺν ἀνδράσι*: 'with the aid of men.'

316. *αὐλήν*: the *αὐλή*, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. *Πριάμοιό τε καὶ Ἑκτορος*: abridged expression for *δωμάτων Πριάμοιο, κατλ.*

320. *περί*: 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. *ἐν θαλάμῳ*: 'in the women's apartment,' as in Γ 391. — *ἔποντα*: *ἔπω* and *ἔπομαι*, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. *sequor*.

322. *ἀφώγωντα*: 'handling,' to test and see if fit for battle.

324. περικλυτὰ ἔργα: 'famous handiwork,' *i.e.* woven fabrics. — κέλευε: used with acc. of the thing and dat. of person, like ἐπίτασσε or ἐπιτέλλου. See on B 50.

326. δαϊμόνι: see on A 561. — χόλον: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

329. Cf., for meaning of ἀμφιδέδηκε, B 93; for meaning of μαχέσαιο, E 875.

330. μεθιέντα πολέμοιο: cf. Δ 240.

331. ἀνα [ἀνάσστηθι]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than εἰμί. — πυρός: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. Τρώων: obj. gen. after χόλω and νεμέσσι, 'out of resentment and indignation against the Trojans.' — τόσσον implies a correlative ὅσον, which might have been expressed in the following verse thus: ὅσον ἐθέλων, where, instead, we have ἐθέλον δέ.

336. ἀχῆΐ: dat. after προτραπέσθαι, 'devote myself to grief,' *i.e.* at his defeat by Menelaos.

338-340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. Cf. especially the sentiment νίκη δ' ἐπαμβέβηται ἄνδρας with Γ 440.

340. δύνω: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-abhorrence in this verse are similar to those in Γ 173.

345. ἡματι τῷ ὅτε: cf. B 743, Γ 189.

346. οἰχέσθαι προφέρουσα: 'to have borne away.' Cf. for similar force of οἰχέσθαι, best translated by an adv., B 71; cf. also ἔβαν φέροντες, A 391.

348. ἄν is omitted with ἀπό(φ)ερε.

349. τεκμήραντο: 'appointed,' 'decreed.'

350. ἔπειτα: 'then,' *i.e.* 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. τούτῳ: used contemptuously as in v. 363. — ἔμπεδοι: lit. 'firm,' *i.e.* 'discreet' (cf. πυκνός, B 55).

353. ἐπαυρήσεσθαι: *i.e.* 'will reap the fruit of his doings' (cf. A 410).

356. Cf. Γ 100.

357. As ἐπί does not suffer anastrophe, it should be joined with θῆκε rather than with οἷσιν.

360. κάθιζε: 'seek to make me sit down.' — οὐδὲ πείσεις: possibly an example of parataxis, 'and (for) you shall not persuade me.'



361. *ἐπέσονται ὄφρ' ἐπαμύνω*: the inf. would be more usual than the final clause with *ὄφρα*. But the latter is often used interchangeably with the inf. (see on A 133).

362. *μέγα*: join with *ποθὴν ἔχουσιν* = *ποθοῦσιν*.

368. *δαμόωσιν*: assimilated form instead of the contracted fut. *δαμῶσιν*.

369 = v. 116.

370. *εὖ ναιετάοντας*: lit. 'pleasantly dwelling,' *i.e.* 'pleasant to dwell in' (*cf.* v. 497).

373. *πύργῳ*: the 'tower' above the Scaean gate (*cf.* Γ 145, 154).

374. *ἐνδον*: 'within (the house).'

375. *ἔσθη ἐπ' οὐδὸν ἰών*: 'he went to the threshold (of the women's apartment) and stood.' — *δμῶῃσιν*: dat. after the verb *μετέειπεν*, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47. — *ἐινατέρων*: 'wives of husband's brothers,' a remoter relationship than that of *γαλῶν*, 'husband's sisters.'

385. *ἰλάσκονται*: conative present, 'are trying to propitiate.'

387. *μέγα κράτος εἶναι* [*μέγα κρατεῖν*]: 'to be far superior.'

388. *ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει*: 'see (δῆ), she is just arriving in haste at the wall.'

389. *μαινομένη εἰκυῖα*: 'like a mad woman.' This phrase defines more closely *ἐπειγομένη*.

391. *κατ'*: has here its proper force, 'down along,' *i.e.* from the Acropolis to the gate.

392. *εὐτε*: no conjunction is coupled with *εὐτε* as so often with *ὅτε*, *ὥς*, or *ἐπεί*, *e.g.* *ἀλλ' ὅτε δὴ* (*cf.* vv. 296, 242, 191, 178, 175, 172).

393. *διεξιμέναι* [*διεξιέναι*].

394. *πολυδωρος*: 'richly dowered,' either with gifts from husband or from father.

396. *Ἡερίων*: should naturally be gen. in apposition with *Ἡερίωνος* of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. Plakos is thought of as a spur, or offshoot, of Mt. Ida.

397. *Κίλικες*: the *Κίλικες* here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words *ἔχετο* 'Ἐκτορι, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper'). Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. *νήπιον αὐτῶς*: 'a mere infant,' see on Γ 220.

401. *ἀλίγκιον*: *ἐναλίγκιον* is more common (*cf.* E 5).

402. *Σκαμάνδριον*: similarly, in Δ 474, we had *Σιμοείσιον*, a proper name formed from the river Simois.

403. *Ἀστυνάκτα*: 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. σιωπῇ: join with ἰδών, 'looking in silence upon his child.'  
 406 = 253.  
 407. Δαιμόνι: see on B 190.  
 409. σεῦ: gen. of separation after χήρη, which is properly an adj. (cf. B 289; cf. also v. 432).  
 410. πάντες: 'in a body.'  
 411. ἀφαιμαρτούση: 'lacking,' 'deprived of;' the ordinary meaning is: 'to fail in a spear-stroke.' — δύναι [δύναι].  
 412. θαλπωρή: 'cheer,' lit. 'warmth.' Sc., with ἔσται, μοί. — σύ γε: there is the strongest possible emphasis on σύ (cf. below, for a similar emphasis, vv. 429, 430).  
 417. τό γε σεβασσάτο: cf. v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.  
 419. ἐπὶ σῆμα ἔχεεν [σῆμα ἐπέχει]: 'raised over him a mound of earth.' χέω means 'strew,' 'scatter,' as well as 'pour.' σῆμα is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.  
 421. οἱ δέ μοι, κτλ.: for a similar arrangement of relative and antecedent clause, cf. Γ 132.  
 422. ἰφ [ἐν]: cf. Δ 437, where the accent is paroxytone.  
 424. ἐπ' . . . οἷεσσι: cf. v. 25.  
 425. βασίλευν: 'was queen.'  
 426. ἤγαγε: 'brought (as slave).' — αἱμ' ἄλλοισι κτεάτεσσι: women were reckoned, as slaves, among 'possessions.'  
 427. Cf. A 20.  
 428. πατρός: i.e. Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (βάλ' Ἀρτεμις ἰοχέαιρα).  
 429. Ἔκτορ: the vocative is brought, for the sake of emphasis, before the conjunction (cf. v. 86).  
 430. θαλερός: lit. 'blooming;' here, perhaps, 'stalwart.'  
 432. θήης [θῆς]: 2 aor. subj. from τίθημι (see Sketch of Dialect, § 24, 3).  
 433. ἐρίνεον: the great 'wild fig-tree' (ἐρίνεος) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.  
 434. ἀμβατος [ἀνάβατος]: 'easily scaled.' — ἐπιδρομον ἐπλετο τείχος: 'the wall was made open to attack.' There was a legend that Aiaikos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.  
 435. ἐπειρήσανθ': 'have tried (an assault).'
438. θεοπροπίων: ntr. pl. of adj. θεοπρόπιος. That they were guided by some 'intimation from the gods' (θεοπρόπιον) is inferred because they chose this point for assault.  
 439. ἐποτρύνει καὶ ἀνάγει: the present tenses suggest that still another attack is expected.

443. Connect *πολέμοιο* with *νόσφι*: 'remote from the combat.'
444. *οὐδὲ . . . ἀναγεν*: *i.e.* 'my heart forbids.'
446. *ἀρνέμενος*: see on A 159. *Cf.* with *ἐμὲν αὐτοῦ, πνευμ ἱρτίου* in Latin, and see on B 54.
- 447-449 = Δ 163-165.
450. *Τρώων ἄλγος*: 'the woe of the Trojans.' — *ἐπίσω*: 'in time to come.'
453. *ἐπ' ἀνδράσι*: dat. denotes the agent, and is to be translated like *ἐπὶ* with gen. (see on A 242).
454. *σεῦ*: subjective gen. limiting *ἄλγος*.
455. *ἄγηται*: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).
456. *πρὸς ἑαλλης*: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.
457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.
458. *κρατερὴ δ' ἐπιλείσσει ἀνάγκη*: an instance of parataxis, 'for hard necessity shall rest upon (thee).'
460. *ἦδε*: with a gesture, 'there is the wife of Hector.'
463. *ἀμύνειν*: infin. of purpose depending upon *τοιούδε*, 'competent to ward off.'
464. *χυτὴ γαῖα*: *i.e.* *σῆμα* (*cf.* v. 419).
465. *πρὶν γὰρ τι πύθισθαι*: 'before I in any wise learn of.'
468. *ἔκλινθη πρὸς κόλπον*: 'shrank back upon the breast.' Notice how each of the successive participles *ἀτυχθεῖς, ταρβήσας, νοήσας* explains, by giving the cause, the participle which precedes it.
470. *δαυόν*: adverbial, as in Γ 337.
473. *παμφανόωσαν*: 'gleaming,' for it was made of bronze.
474. *πῆλε*: (1 aor. 3 sing. from *πάλλω*): 'tossed,' 'dandled.'
477. *Τρώεσσιν*: for dat. see on B 483.
478. *ᾗδε*: refers back to *ὡς καὶ ἐγὼ περ.* — *ἀνάσσειν*: should be *ἀνάσσοντα*, in order to exactly correspond with *ἐγαθόν*.
480. *ἀνιόντα*: agrees with an *αὐτόν* to be supplied as object of *εἴποι*, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'
483. *κηῳδεῖ*: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 372 the same epithet is applied to *θάλαμος*.
484. *δακρύνειν γέλασσα*: 'laughing through her tears.' — *ἐλέησε*: 'was seized by compassion,' aor. marks the entrance into a state.
486. *μοί*: 'I pray,' ethical dat.

487. προΐαψαι: see on A 3.

489. οὐδὲ μὲν [μήν]: 'nor yet in truth.' — τὰ πρῶτα: 'once for all.'

490. τὰ σ' αὐτῆς [σαντῆς] ἔργα: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.

492. ἔργον ἐποίχασθαι: 'to ply their task' (see on A 31).

493. τοὶ [οἱ] Ἰλίου ἐγγεγάασιν: supply antecedent, '(of those) who are born in Ilium.'

494. εἰλετο: 'seized (and put upon his head).'

496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερόν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.

499. γόον ἐνῶρσεν: 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, v. 496).

500. γόον [ἐγών]: unusual form of ipf. from γοῶ.

501. ἔφαντο: see on Γ 28.

504. ποικίλα χαλκῷ: see on Δ 226.

505. σεύατ': 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.

507. θέϊη [θέη]: pres. subj. from θέω.

508. ἐϋρρείος [ἐϋρρεοῦς]: irregular contraction from ἐϋρρέος (nom. ἐϋρρέης). — ποταμοῦ: for gen. see on E 6.

509. κυδιών: *cf.* κῦδει γαίων, Δ 405.

510. ὁ δέ: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.

512. κατὰ: 'down from' (*cf.* A 44).

514. καγχαλῶν: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the Ἰσαν σιγῇ μένεα πνέοντες Ἀχαιοί, Γ 9, is in contrast.

515. ἦ δάριξε γυναικί: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).

518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσόμενον, which is concessive, we might have had περ.

519. ἐναίσμιον: adv., 'at the proper time.'

520. Hector sees from the affectionate word of address, ἠθεῖε, that



Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. δαιμόνι: 'strange man.' — ἐνάλσιμος [ἐπεικελής, μέτριος]: 'fair-minded.'

522. ἔργον ἀτιμήσεις μάχης: 'would disparage your exploits in battle.'

523. μεθίεις [μεθίης]. — οὐκ ἔθλεις: 'art undecided.' — τό: probably adv. acc., 'therefore,' rather than article with κῆρ.

524. ὑπὲρ σθέν: differs little in meaning from εἵνεκα σείω in the next verse.

526. ἀρυσσόμεθα: 'we will make up these things (τά) hereafter' (cf. Δ 362).

527. θεοῖς: dat. of advantage with στήσασθαι, 'set apart for the gods.'

528. κρητῆρα εὐθύφρον: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. θάσαντας: agrees with ὁμᾶς which is easily supplied as subj. of στήσασθαι.

## APPENDIX.

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### A.

#### ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

| SLOWLY.                                                                  | MORE RAPIDLY.                                                              | VERY RAPIDLY.                                                    |
|--------------------------------------------------------------------------|----------------------------------------------------------------------------|------------------------------------------------------------------|
| A 1-427. Pestilence in the host. Quarrel between Achilles and Agamemnon. | A 428-492. Chryseis restored. End of pestilence.                           |                                                                  |
| 493-530. Zeus grants Thetis's prayer in behalf of Achilles.              | 531-611. Banquet of the gods.                                              |                                                                  |
| B 1-141. Agamemnon's Dream. His speech before chiefs and people.         | B 143-283. Odysseus recalls the Achaians hurrying to the ships. Theristea. | B 494-877. Catalogue of ships and heroes [may be read at sight]. |
| 284-332. Speech of Odysseus. Call to a new struggle.                     | 333-454. Nestor's counsel.                                                 |                                                                  |
| 455-493. Similes.                                                        |                                                                            |                                                                  |
| Γ 146-244. Helen at the wall.                                            | Γ 1-145. Preparations for the duel between Paris and Menelaos.             | Γ 245-275. Priam betakes himself to the camp.                    |
|                                                                          | 276-461. Compact concluded. The duel.                                      |                                                                  |
| Δ 85-191. The shot of Pandaros.                                          | Δ 1-84. The gods in council.                                               | Δ 192-222. Healing of Menelaos.                                  |
| 422-456. Disposition of forces. Commencement of conflict.                | 223-421. Agamemnon exhorts to combat.                                      | 457-544. Single combats.                                         |
| E 311-430. The wounding of Aphrodite.                                    | E 166-310. Death of Pandaros.                                              | E 1-265. Single combats. Prowess of Diomedes.                    |
| 711-909. The wounding of Ares by Diomedes.                               | 431-527. Rescue of Aeneas by Apollo.                                       | 528-626. Sally of Hector.                                        |
| Z 119-236. Episode of Glaukos and Diomedes (Friendship).                 | 627-710. Sarpedon.                                                         |                                                                  |
| 369-529. Episode of Hector and Andromache (Love).                        | Z 77-118. Counsel of Helenos.                                              | Z 1-76. Onset of the Achaians.                                   |
|                                                                          | 237-368. Hector's interview with Hecuba and Helen.                         |                                                                  |
| Total, 1533 verses.                                                      | Total, 1523 verses.                                                        | Total, 874 verses.                                               |

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, 405; Z 146-149, 208, 236, 261, 448, 449.

## B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of  $\beta$  (see  $\xi\beta\alpha\upsilon\nu'$ , v. 311),  $\lambda$  (see  $\delta\lambda\lambda\omicron\iota$ , v. 308),  $\nu$  (see  $\xi\phi\alpha\nu$ , v. 302), are somewhat peculiar.  $\sigma$  has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*, — i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the  $\delta\iota\pi\lambda\eta$ , also called  $\delta\iota\pi\lambda\eta\ \kappa\alpha\theta\alpha\rho\acute{\alpha}$ , — a character which resembles a capital  $\Upsilon$  lying horizontally, with what is ordinarily its upper part turned to the left, — and the  $\delta\iota\pi\lambda\eta\ \pi\epsilon\rho\iota\epsilon\sigma\tau\iota\gamma\mu\acute{\epsilon}\nu\eta$ , or 'dotted *Diplé*.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital H (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The  $\upsilon$  subscript does not occur, but the  $\iota$  is always, as in  $\delta\pi\pi\omicron\tau\acute{\epsilon}\rho\omega\iota$ , v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial  $\iota$  in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

## ΙΛΙΑΔΟΣ Γ 302-326.

ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκράαινε Κρονίων.  
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνέμοεσσαν <sup>ὁ θαλυπῶς δὲ τὴν Ἴλιον λέγει.</sup>  
ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι  
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἡ ῥά, καὶ ἐς δίφρον ἄρνας θέτο ἰσότηος φῶς,  
ἂν δ' ἄρ' ἔβαν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
τὼ μὲν ἄρ' αἴθορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ διὸς Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα  
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
ὅπποτέρος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
<sup>ἦσαν</sup> λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὥδε δὲ τις εἶπεςκεν Ἀχαιῶν τε Τρῶων τε.

δύναται καὶ  
οὕτως ἡρή-  
σαντο θεοῖς  
ἰδὲ χεῖρας  
ἀνέσχον καὶ  
ὁ ἰδὲ ἀπὸ  
τοῦ καί.  
:

<sup>ἀπὸ τοῦ  
ἰδὲς με-  
δέων.</sup> Ζεῦ πάτερ, Ἰδοθην μεδέων, κύδιστε μέγιστε,  
ὅπποτέρος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀἴδος εἴσω,  
ἡμῖν δ' αὖ φιλότῃ καὶ ὄρκια πιστὰ γενέσθαι.

ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ  
<sup>τὸ ἡχι-  
χῶ-  
ρις τοῦ ἰδὲ</sup> ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.  
<sup>οἱ</sup> Δοὶ μὲν ἐπειθ' ἔζοντο κατὰ στίχας, ἥχι ἐκάστω  
<sup>ἰ</sup> ἵπποι ἀερόσιποδες καὶ ποικίλα τεύχε' ἔκειτο·  
<sup>σ</sup> ταρχος

ἐὰν στίζωμεν  
πρὸ τοῦτου  
τοῦ στίχου  
ἐπὶ τὸ εἰσω,  
ἐλλείπει τὸ  
ῥῆμα εὐκτι-  
κὸν τὸ εἰη,  
ἐὰν δὲ δια-  
στέλλωμεν,  
κοινὸν ἐστὶ  
τὸ δὲς.

Ἄρισ. κατὰ  
γενικὴν ἐκά-  
στου.

ἢ ῥα καὶ ἐς δίφρον· τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσση· ἡ δείξων ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἢ ὡς ἀγνοοῦντας διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θνύμενα ἦσθιον. ἡγοῦντο γὰρ ὥσπερ συσσιτεῦσθαι τοῖς θεοῖς.

Ἄσπορροι· διατί χωρίζεται ὁ Πριάμος; καὶ οἱ μὲν φασὶν ὅτι ἵνα ἀφ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προτίσχονται τὸ οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι· ὅπερ ἄμεινον.

Πριάμοιο παῖς· Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἰβυκος, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

χωρὸν μὲν πρῶτον· ἀναγκαίως διεμέτρουں πᾶν τὸ χωρίον ἐν ᾧ ἡμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγμένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθη χωρισθῶσιν, ἀλλ' ὥσπερ ἐν εἰρκτῇ τῇ περιγραφῇ μένωσιν.

# GRAMMATICAL REFERENCES

FOR

## BOOK FIRST OF THE ILIAD.

— 308 —

| LINE. | WORD.        | ALLEN'S HADLEY. | GOODWIN.           |
|-------|--------------|-----------------|--------------------|
| 1     | Πηληιάδεω    | 559 b           | 129, 9 (c)         |
| "     | Ἀχαιῶος      | 206 D           | 53, 3, N. 4        |
| 2     | Ἀχαιοῖς      | 767             | 184, 3             |
| 4     | ἐλάρια       | 726             | 166                |
| "     | κύνεσσι      | 216, 10         | 60, 5, 15          |
| 6     | τὰ πρῶτα     | 719 b           | 160, 2             |
| 8     | μάχεσθαι     | 951             | 265 and N.         |
| 9     | βασιλῆι      | 764, 2          | 184, 2             |
| 13    | λυσόμενος    | 969 c           | 277, 3             |
| 16    | δύω          | 290 D 2         | 77, N. 1           |
| 18    | δοῖεν        | 870             | 251                |
| 20    | λῦσαι        | 957             | 269                |
| 21    | Ἀπόλλωνα     | 185             | 25, 1, N. (d)      |
| 24    | θυμῷ         | 783             | 190                |
| 25    | ἐπὶ ἔτελλεν  | 786             | 191, N. 3          |
| 26    | κιχείω       | 866, 1          | 253                |
| 28    | τοῖ          | 764, 2          | 184, 2             |
| "     | χραίσμῃ      | 887             | 218, and 215, N. 1 |
| 30    | πάτρης       | 757             | 182, 2             |
| 31    | ἀντιώσαν     | 409 D           | 120, 1 (b)         |
| 32    | νῆηαι        | 882             | 216, N. 2          |
| 33    | ᾤς           | 120             | 29, N. 1           |
| 35    | πολλά        | 719 b           | 160, 2             |
| 36    | Ἀπόλλωνι     | 186             | 47, N. 1           |
| "     | Διτῷ         | 197             | 55                 |
| 37    | μεν          | 742             | 171, 2             |
| 38    | Τενέβοιο     | 741             | 171, 3             |
| 40    | τοῖ          | 767             | 184, 3             |
| 42    | τίσσαν       | 870             | 251                |
| "     | βόλεσσι      | 776             | 188, 1             |
| 44    | κατὰ κερήνων | 800, 1 a        | 191, IV. 2 (1)     |
| "     | κῆρ          | 718 a           | 160, 1             |
| 45    | ὁμοισιν      | 783             | 190                |
| 47    | νυκτὶ        | 773             | 186                |

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| 49    | βιοιο           | 750             | 176, 1           |
| 50    | οὐρήας          | 712 c           | 158              |
| 51    | αὐτοῖσι         | 775             | 187              |
| 52    | νεύων           | 729 f           | 167, 4           |
| 54    | δεκάτη          | 782             | 189              |
| 55    | τῷ              | 767             | 184, 3           |
| "     | φρεσί           | 775             | 187              |
| 56    | Δαναῶν          | 742             | 171, 2           |
| 58    | τοῖσι           | 767             | 184, 3, N. 2     |
| 60    | φύγοιμεν        | 900 b           | 227, 1, N.       |
| 61    | δαμῇ            |                 | 110, 2, N. 1 (b) |
| 62    | ἐρείομεν        | 866, 1          | 253              |
| 64    | κ' εἴποι        | 872             | 226, 2 (b)       |
| 65    | εὐχολῆς         | 744             | 173, 1           |
| 66    | κνίσσης         | 739             | 171, 1           |
| "     | αἶ κεν βούλεται | 907             | 226, 4, N. 1     |
| 67    | ἡμῖν            | 767 a           | 184, 3, N. 3     |
| 69    | ἔχ (α)          | 719 b           | 160, 2           |
| 70    | ἔντα            | 856             | 204              |
| 71    | νήσσοι          | 767             | 184, 3           |
| 72    | ἦν              | 269 a, 690      | 82, N. 2         |
| 76    | μοι             | 763             | 184, 1           |
| 77    | ἔπεισι          | 776             | 188, 1           |
| 78    | χολωσάμεν       | 940             | 134, 3           |
| "     | μέγα            | 719 b           | 162              |
| 79    | Ἀργείων         | 741             | 175, 2           |
| "     | οἱ              | 1005            | 156              |
| 80    | χώσεται         | 914 B a         | 225              |
| "     | ἀνδρὶ           | 764, 2          | 184, 2           |
| 81    | καταπέψῃ        | 894 b           | 223, N. 2        |
| 82    | τελίσσῃ         | 921 a and R.    | 216, 1           |
| 84    | τόν             | 712             | 158, N. 2        |
| 85    | θαροήσας        | 841 and a       | 200, N. 5 (b)    |
| "     | εἰπέ            | 387 b           | 26, 2            |
| 86    | Ἀπόλλωνα        | 723             | 163              |
| "     | ῥτε             | 1041            | 151, N. 4        |
| "     | Χάλκαν          | 170             | 48, 2 (b)        |
| 89    | χεῖρας          | 216, 20         | 60, 5, 31        |
| 90    | εἰπῆς           | 898             | 223              |
| 91    | ἄριστος         | 940             | 136, N. 3 (a)    |
| 94    | ἡτίμησε         | 428 and 33.     | 109, 1           |



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| 97    | Δαναοῖσι              | 767 a           | 184, 3, N. 3         |
| 98    | δόμηναι               | 955 and 924 a   | 274                  |
| 100   | πεπύθοντες            | 872             | 226, 2 (b)           |
| 101   | τοῖσι                 | 767             | 184, 3, N. 2         |
| 103   | μῆνος                 | 743             | 172, 2               |
| 104   | οἱ                    | 767             | 184, 3, N. 4         |
| "     | πυρί                  | 773             | 186                  |
| 105   | κάκ'                  | 107 and 716 b   | 24, 3, and 159, N. 2 |
| 107   | τὰ κακά               | 604             | 134, 1               |
| 111   | κούρης                | 728             | 167                  |
| 113   | οἴκοι                 | 102 b           | 22, N. 1             |
| 115   | τι ἔργα               | 718 c and 719   | 160, 1 and 2         |
| 118   | ἐτοιμάσας             | 851 a and b     | 202, 1               |
| 119   | ἔω                    | 881             | 216                  |
| 120   | δ                     | 1049, 1         | 249, 2               |
| 124   | καίμενα               | 965             | 276, 1               |
| 125   | πολλῶν                | 748             | 174                  |
| 127   | θεῶ                   | 767             | 184, 3               |
| 129   | δῶσι                  | 444 D           | 126, 7 b             |
| 131   | ἑὼν                   | 969 e           | 277, 5               |
| 132   | νόφ                   | 783 or 776      | 190 or 188           |
| 135   | εἰ δώσουσι            | 1060            | 226, 4, N. 2         |
| 137   | δέ <i>in apodosis</i> | 1046 c          | 227, 2               |
| "     | ἔλωμαι                | 868             | 209, 2, and 255      |
| 139   | κεχαλῶσεται           | 850             | 200, N. 9, 208, 2    |
| "     | δν                    | 722             | 162                  |
| 141   | ἐρύσσομεν             | 866, 1          | 253                  |
| 143   | δν                    | 84 D            | 12, N. 3             |
| 147   | ἡμῖν                  | 767             | 184, 3               |
| 149   | ἀναιδείην             | 724 a           | 164, and 197, N. 2   |
| 150   | πειθῆται              | 866, 3          | 256                  |
| 151   | δδόν                  | 715 b           | 159, N. 5            |
| 153   | μοι                   | 771             | 184, 5               |
| 157   | σκιόντα, ἤχηέσσα      | 567             | 129, 15              |
| 160   | τῶν                   | 744             | 173                  |
| 161   | μοι                   | 767             | 184, 3               |
| 163   | σοι                   | 773             | 186                  |
| 164   | ἐκπέρσωσι             | 914 B a         | 225                  |
| 166   | ἴκηται                | 894 B 1         | 225                  |
| 168   | κάμω                  | 912, 913        | 229 and 231          |
| 170   | ἔμεν                  | 949             | 259 and N.           |

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| 170   | σ (οι)        | 767                | 184, 3                |
| 171   | ἀτιμος        | 940                | 134, 3. and 138, N. 8 |
| 173   | ἐπέσονται     | 355 D a            | 100, N. 5             |
| 175   | καὶ τιμήσουσι | 845                | 208, 2                |
| 176   | μοι           | 771                | 184, 5                |
| 180   | Μυρμιδόνεσσι  | 767                | 171, 3, N.            |
| "     | σέθεν         | 742                | 171, 2                |
| 182   | ἔμε, Χρυσήϊδα | 724                | 164                   |
| 184   | κ' ἄγω        | 868                | 209, 2                |
| 188   | Πηλείωνι      | 768                | 184, 4                |
| "     | οἱ            | 767                | 184, 3, N. 4          |
| 191   | ἀναστήσειε    | 932, 2, and 866, 3 | 244, 256              |
| 194   | δ' (ἦλθε δ')  | 1046 c             | 227, 2                |
| 195   | οὐρανόθεν     | 217                | 61                    |
| 197   | κόμης         | 738                | 171, N.               |
| 199   | θάμβησεν      | 841                | 200, N. 5 (b)         |
| 200   | οἱ            | 767 or 768         | 184, 3, N. 4          |
| "     | δσσε          | 215 D a            | 60, 5, 22             |
| 203   | ἰδῃ           | 881                | 216                   |
| "     | τελέεσθαι     | 423                | 110, II. 2, N. I (a)  |
| 205   | ὑπεροπλίσῃσι  | 776                | 188, I                |
| "     | ὀλέσση        | 868                | 255, and 209, 2       |
| 207   | παύσουσα      | 969 c              | 277, 3                |
| "     | πίθῃαι        | 907                | 226, 4, N. I          |
| 209   | θυμῷ          | 783                | 190                   |
| 210   | ἔριδος        | 748                | 174                   |
| 216   | σφωίτερον     | 269 D              | 82, N. I              |
| 217   | κεχολωμένον   | 969 e              | 277, 6, N. I (b)      |
| 218   | ἐπιπείθεται   | 914 B              | 233                   |
| "     | ἐκλυον        | 840                | 205, 2                |
| "     | αἰτοῦ         | 742                | 171, 2                |
| 219   | σχέθι         | 494                | 119, II               |
| 224   | χόλοιο        | 748                | 174                   |
| 225   | κυνός         | 216, IO            | 60, 5, 15             |
| 226   | λαῶ           | 773                | 186                   |
| 228   | κήρ           | 940                | 136, N. 3             |
| 230   | σέθεν         | 757                | 182, 2                |
| 231   | βασιλεύς      | 707                | 157, 2, N.            |
| "     | οὐτιδανοῖσιν  | 767                | 171, 3, N.            |
| 232   | λωβήσαιο      | 872                | 226, 2 b              |
| "     | ἔρκον         | 715 b              | 159                   |

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| 234   | σκήπτρον         | 723             | 163               |
| 236   | ἰ                | 724             | 164               |
| 237   | φύλλα            | 724             | 164               |
| 238   | θέμοντας         | 216, 7          | 60, 5, 11         |
| 239   | εἰρύεται         | 538 D 6         | 119, 3            |
| 240   | Ἀχιλλῆος         | 729 c           | 167, 3            |
| "     | νίας             | 722             | 162               |
| 241   | τοῖς             | 764, 2          | 184, 2            |
| 243   | πίπτωσι          | 916             | 232, 3            |
| 244   | δ                | 1049, 1         | 249, 2            |
| 246   | πεπαρμένον       | 459 and 460     | 110, IV. (a), (3) |
| 247   | τοῖσι            | 767             | 184, 3, N. 2      |
| 249   | ῥέν              | 411             | 98, N. 1          |
| 250   | τῷ               | 771             | 184, 3, N. 1      |
| 251   | οἱ               | 773             | 186               |
| 252   | μετὰ τριτάτοιςιν | 801, 2          | 191, VI. 3 (2)    |
| 255   | κεν γηθήσαι      | 872             | 224               |
| 256   | κεχαροῖατο       | 376 D e         | 119, 3            |
| 257   | σφῶϊν            | 728             | 167               |
| 258   | Δαναῶν           | 749             | 175, 2            |
| 260   | ἀρείοσιν         | 772             | 186               |
| 262   | ἴωμαι            | 868             | 255               |
| 266   | τράφεν           | 473 D           | 119, 9            |
| 272   | μαχέοιτο         | 872             | 226, 2, b         |
| 273   | μεν              | 729 a           | 176, 1            |
| 275   | τόνδε            | 724             | 164               |
| 278   | τιμῆς            | 739             | 171, 1            |
| 281   | πλεόνεσσι        | 767             | 171, 3, N.        |
| 283   | Ἀχιλλῆι          | 767             | 184, 3            |
| 284   | πολέμοιο         | 729 c           | 167, 3            |
| 286   | γέρον            | 170             | 48, 2 (b)         |
| 289   | ἄ                | 716 b           | 159, N. 2         |
| 294   | ὑπείξομαι        | 901 b           | 227, 1            |
| "     | εἴπῃς            | 916             | 232               |
| 295   | ταῦτα            | 716 b           | 159, N. 2         |
| 299   | τῷ               | 277             | 84, 2             |
| 300   | τῶν ἄλλων        | 729 c           | 168               |
| 301   | ἀν φέροις        | 872             | 226, 2 (b)        |
| 307   | Μενoitιάδῃ       | 559 a           | 129, 9 (b)        |
| 311   | ἄρχος            | 624 b           | 137               |
| 312   | κλευθα           | 715 b           | 159, N. 5         |

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| 317   | οὐρανόν        | 722             | 162              |
| "     | καπνῷ          | 783             | 190              |
| 318   | τά             | 716 b           | 159, N. 2        |
| 319   | τήν            | 716 a           | 159, R.          |
| 321   | οἱ             | 768             | 184, 4           |
| 323   | ἀγέμεν         | 957             | 269              |
| 324   | δώσει          | 898             | 223              |
| "     | ἐγὼ δέ         | 1046, I c       | 227, 2           |
| "     | κεν θωμαι      | 898 a           | 255, and N.      |
| 330   | ιδών           | 969 b           | 277, 2           |
| 331   | βασίληα        | 712 b           | 158, N. 2        |
| 332   | τι             | 716 b           | 159, N. 2        |
| 335   | μοι            | 771             | 184, 5           |
| 337   | Πατρόκλης      | 194             | 52, 2, N. 3      |
| 341   | ἐμεῖο          | 729 c           | 167, 3           |
| "     | γένηται        | 898 b           | 223, N. 2        |
| 342   | τοῖς ἄλλοις    | 767 a           | 184, 3, N. 3     |
| 344   | οἱ             | 771             | 184, 3           |
| 348   | γυνή           | 216, 4          | 60, 5            |
| 349   | ἐτάρων         | 757 a           | 182, 2           |
| 350   | ὁρώων          | 409 D a         | 120, I (b)       |
| 353   | ὀφέλλεν        | 518 D 12        | 108, IV. 2, N. I |
| 359   | ἄλως           | 748             | 174              |
| 360   | αὐτοῖο         | 757             | 182, 2           |
| 362   | φρένας         | 625 c           | 137              |
| 363   | εἶδομεν        | 881             | 216              |
| 388   | μῦθον          | 716 a           | 159, R.          |
| 393   | παιδός         | 742             | 171, 2           |
| 396   | σεο            | 742             | 176, I           |
| 397   | Κρονίωνι       | 767 a           | 184, 3, N. 3     |
| 401   | δεσμῶν         | 748             | 174              |
| 403   | Βριάρεων       | 726             | 166              |
| 404   | βίη            | 780             | 188, I, N. I     |
| 405   | κύδει          | 776             | 188, I           |
| 407   | τῶν            | 742             | 171, 2, N. 3     |
| 408   | αἱ κεν ἐθέλῃσι | 907             | 226, 4, N. I     |
| 410   | βασίλῃος       | 740             | 171, 2           |
| 415   | ἀδάκρυτος      | 940             | 136, N. 3        |
| 418   | ἔπλεο          | 840             | 205, 2           |
| 418   | αἰσῇ           | 767             | 184, 3           |
| 420   | αἱ κε πίθηται  | 907             | 226, 4, N. I     |

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| 422   | Ἀχαιοῖσιν     | 764, 2          | 184, 2         |
| 424   | χθιζός        | 619             | 138, N. 7      |
| 425   | τοί           | 770             | 184, 3, N. 6   |
| 427   | μιν           | 712 b           | 158, N. 2      |
| 428   | ἀπεβήσето     | 428 D b         | 119, 8         |
| 429   | γυναικός      | 744             | 173, I         |
| 430   | δέκοντος      | 728 or 970      | 167 or 183     |
| 432   | λιμένος       | 757             | 182, 2         |
| 434   | ἱστοδόκη      | 772             | 186            |
| "     | προτόνοιουσιν | 776             | 188            |
| 437   | ἔβαινον       | 829             | 200            |
| 443   | ἀγόμεν        | 951             | 265 and N.     |
| 444   | ἱλασόμεσθα    | 881             | 216, I         |
| 450   | τοῖσιν        | 767             | 184, 3         |
| 453   | ἐμεῦ          | 742             | 176, I         |
| 456   | Δαναοῖσιν     | 767 a           | 184, 3, N. 3   |
| 460   | κνίσση        | 776             | 188            |
| 466   | περιφραδίας   | 257             | 74, I          |
| 467   | πόνου         | 748             | 174            |
| "     | τετύκοντο     | 436 D           | 100, N. 3      |
| 468   | δαιτός        | 743             | 172, I         |
| 469   | πόσιος        | 729 c           | 167, 3         |
| 470   | ποτοῖο        | 743             | 172, 2         |
| 471   | δεπάεσσιν     | 783 or 767      | 190, or 184, 3 |
| 474   | φρένα         | 718 a           | 160, I         |
| 479   | τοῖσιν        | 767             | 184, 3         |
| 482   | στείρη        | 783             | 190            |
| 488   | νηυσί         | 775             | 187            |
| 490   | πωλέσκειτο    | 493             | 119, 10        |
| 491   | φθινύθεισκε   | 494 and 493     | 119, 11        |
| "     | κῆρ           | 718 a           | 160, I         |
| 495   | ἐφετμένων     | 742             | 171, 2         |
| 497   | Οἰλυμπον      | 722             | 162            |
| 498   | ἄλλων         | 757 a           | 191            |
| 499   | κορυφῇ        | 783             | 190            |
| 500   | αὐτοῖο        | 757             | 182, 2         |
| "     | γούνων        | 738             | 171, I         |
| 505   | ἄλλων         | 755 b           | 175, N. I      |
| 510   | τίσωσιν       | 921             | 239, 2         |
| 510   | τιμῇ          | 776             | 188            |
| 512   | γούνων        | 738             | 171, I         |

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| 515   | τοι          | 768 or 775      | 184, 4, or 187         |
| 515   | ἐπι          | 109 b           | 23, 2, <i>ad finem</i> |
| 519   | ἐρέθισιν     | 916             | 231                    |
| 522   | νοήσῃ        | 881             | 216, 1                 |
| 523   | μελήσεται    | 845             | 208, 2                 |
| 527   | κατανεύσω    | 916             | 233                    |
| 528   | δφρυνσι      | 776             | 188, 1                 |
| 530   | κράτος       | 216 D 8         | 60, 5, 13              |
| 534   | πατρός       | 757             | 182, 2                 |
| 542   | κρυπτάδια    | 716 b           | 159, N. 2              |
| 543   | δτι          | 47 D            | 86, N. 2               |
| "     | νοήσῃς       | 914 B a         | 233                    |
| 549   | ἐθελωμι      | 914 B           | 233                    |
| 552   | ποιον        | 670             | 142, 3                 |
| 553   | εἶρομαι      | 826             | 200, N. 4              |
| 555   | παρέλπη      | 887             | 218                    |
| 559   | τιμήσῃς      | 881             | 216                    |
| 564   | μέλλει εἶναι | 846             | 118, 6                 |
| 565   | χραίσμωσιν   | 887             | 216, 1                 |
| 567   | ἐφείω        | 916             | 232                    |
| 575   | δαιτός       | 729 c           | 167, 3                 |
| 577   | μητρὶ        | 775             | 187                    |
| 579   | νικεῖνσι     | 881             | 216, 1                 |
| "     | ἡμῖν         | 767             | 184, 3                 |
| 582   | καθάπτεσθαι  | 957             | 269                    |
| 585   | μητρὶ        | 767             | 184, 3. N. 4           |
| 586   | τέτλαθι      | 454 and 490 ff. | 125, 4                 |
| 587   | ἔωμαι        | 881             | 216, 1                 |
| 589   | ἀντιφέρεσθαι | 951             | 261, 1                 |
| 591   | ποδός        | 738             | 171, 1                 |
| 596   | χειρὶ        | 767 a           | 184, 3, N. 3           |
| 597   | θεοῖς        | 767             | 184, 3                 |
| 600   | ποιπνύοντα   | 574             | 279, 2                 |
| 602   | δαιτός       | 743             | 172, 1                 |
| 610   | ικάνοι       | 914 B           | 233                    |

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

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THE printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

- ABSOLUTE comparative, B 440, Δ 64.  
 Accusative, of limit of motion, without preposition, A 240, 317, 322, 497, E 291.  
 Accusative, of thing, retained in passive, A 149.  
 Acephalous verse, Γ 357, Δ 135.  
 Adjective, equivalent to poss. gen., B 20, 54, Z 180, 446.  
 Adjective, of two endings instead of three, A 3, E 269, 776.  
 Adjective, translated adverbially, A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.  
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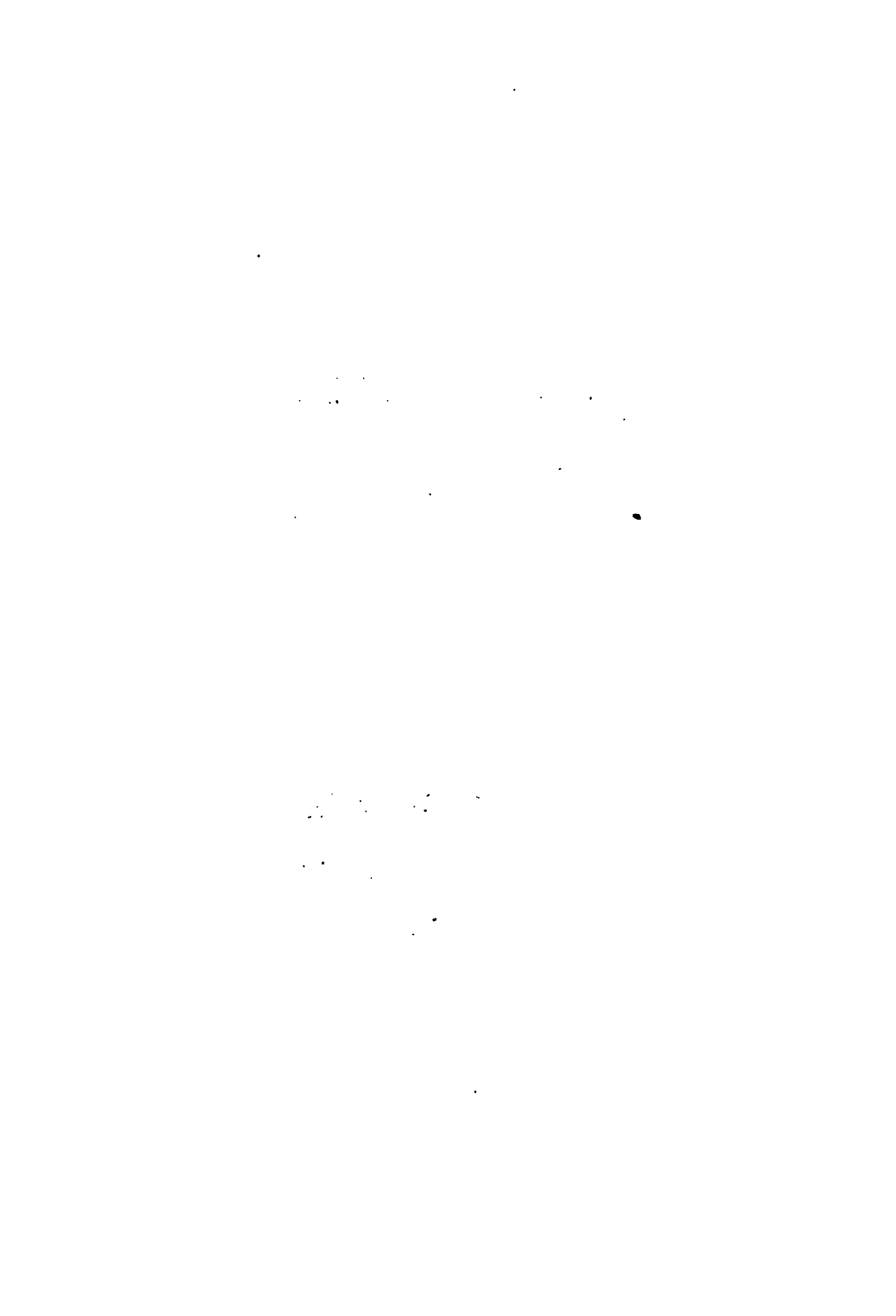
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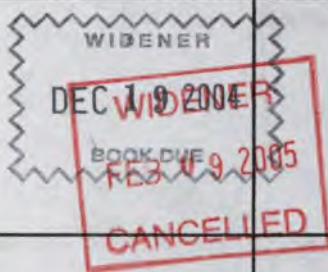


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